Prakrit Bharati Pushpa—116

STUDIES IN JAINOLOGY, PRAKRIT LITERATURE AND LANGUAGES

(A Collection of select 51 papers)

BY

Dr. B. K. KHADABADI

Prakrit Bharati Academy
Jaipur

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Publisher's Note

Our universities and other research institutes always face a dearth of funds even for their routine activities. Therefore it is very difficult for them to take up the publication of all research conducted as well as other relevant material. Prakrit Bharti has taken steps in this direction and has published some excellent hitherto unpublished works.

This compilation of Dr. Khadbadi's selected research papers is another step in that direction. This prominent scholar has devoted all his life to the study and teaching of Jainology and Prakrit literature and languages. During all these years he has produced a number of research

papers on a wide range of topics. The beauty and strength of these papers is that they are to the point, thought provoking, and authenticated. The themes covered may be old but the view-points are fresh to the extant of being radical. And this approach makes each and every article a research paper and not just an informative presentation.

We are sure this book will be of much use, not just to the lay and general reader but also for those who are involved in research and other scholarly pursuits.

We are thankful to Dr. Khadbadi for giving us the Opportunity to add this gem to the already rich list of our publications.

M. Vinay Sagar
Director

D. R. Mehta
Secretary

1997

Prakrit Bharati Academy

JAIPUR

PREFACE

I had, before retirement, planned to bring out in the form of a book a collection of my Research Papers, most of which were presented at several Conferences, Seminars, Symposiums, Academies etc. and published in the various Journals, Commemoration Volumes, Felicitation Volumes, Research Bulletins, Souvenirs, etc. But the weight of the then existing responsibilities on me at the Jaina Pīṭha in Karnatak University did not spare for me that kind of patience and leisure-time required for that work. After retirement, too, owing to other commitments, undertakings, health-hazards etc., such a plan lingered on unrealised. A few months ago, as I was rearranging my personal library at home, some off-prints of my published papers were found to have been nearly spoiled by mice. This created in my mind a sort of anxiety as to when, or whether, I could realise the dream of my plan? This anxiety grew rather intensive by my conviction of the fact that unfortunately we have no such liberal Institutions or Foundations like the Glasenapp-Stiftung (Germany) that posthumously brought out recently a valuable collection of Dr.Alsdorf's papers in a single volume, the 10th in its series viz., Ludwig

Alsdorf: Kleine Schriften, as nicely edited by Albrecht Wezler (Wiesbadon, 1974). And such conviction is based on my first hand knowledge of two unpleasant examples : In spite of some efforts by a few individuals and associations, a collection of Dr.A.N.Upadhye's more than 150 learned research papers (in English) did not come out until now. Similar is the case of the collection of Dr.Hiralal Jain's learned research papers (in Hindi), not in a small number. Hence, I decided to give first preference to this plan and set myself to work it out at this age - nearly a decade after retirement.

Finding and sorting out available off-prints of papers, searching out some Journals, Commemoration and Felicitation Volumes, Souvenirs, etc., that did not provide off-prints of those respective papers, getting their typed or xerox copies, tracing out typescripts or manuscripts of a few papers that were long back sent for some Commemoration and Felicitation Volumes which had not come out as yet - was all a cumbersome job for a retired life. Managing all this single handedly and listing down the titles of all papers produced during the course of more than three decades - which amounted to 110 in English, 10 in Kannada and 2 in Prakrit - some 51 in English were selected and brought under the general title, "Studies in Jainology Prakrit Literature and Languages'.

But arranging the selected papers in the serial order was found quite problematic. Neither the

chronological order of the papers nor their topicwise classified order was possible. Because the wide range and scope of Jainology and Prakrit languages and literature, or Prakrit languages and literature in relation to Old Kannada language and literature, stand almost inseparable. So some general convenient method had to be followed : Papers related to Jain religion, philosophy, ethics, history, cosmography, yoga and contribution of Jainism to some aspects of Indian culture in general and South Indian culture in particular, etc., were arranged in somewhat arbitrary serial order; and then papers connected with Prakrit languages and literature in relation to Kannada language and literature and their mutual influence, particularly of linguistic, literary and lexical nature were taken next in continued serial order. Two papers - Nos. 36 and 37, which form two Chapters in my book Vaḍḍārādhane : A Study, were made to replace other ones, with the objective of bringing the important aspects of the influence of Prakrit Language and literature on Old Kannada language and literature in one place, as the Vaḍḍāracdhane happens to be the earliest available (c.925 A.D.) Jain Classic in Kannada prose. The last but two papers (No:48), however, may be said to represent partly my tribute to Prof. Albrecht Weber and partly my novel experiment in rendering some randomly chosen beautiful Prakrit lyrical verses stored in the unique ancient Indian anthology viz., the Gāhāsattasaī.

Thus ultimately the material was almost ready for the press, endeavouring for which was first felt tiring; but the resultant work at the end rather happend to be a source of joy for me as all these papers reflected a side-line (i.e. apart from some books, special lectures etc.) of my life-time modest growth in scholarship and research accomplishment. Moreover several sweet memories of visits to different places, Universities and Research Institutes all over India, of novel academic and scholastic experiences gathered through association with a number of eminent scholars in India and a few from abroad, returned to my mind and made me as if to relive those energetic and active days. The memories of some of the Seminars and Conferences like the first A.I.Seminar on Prakrit Studies (Kolhapur 1968), the Jaipur (1975) and the Rajagriha (1980) Sessions of A.I.Seminars, the Silver Jubilee Session of A.I.Oriental Conference, Calcutta (1969) and its Ujjain (1972) and Shantiniketan (1980) Sessions, and lastly the National Conference on Prakrit Studies, Bangalore (1990) etc. that had left a rich and gainful impression on my mind appeared still more pleasant. At these Conferences, Seminars, Symposiums, etc., I could meet almost all Indian scholars, and some foreigners, in the field of Jainology and Prakrits, be guided by elder ones, exchange views and discuss with others matters of mutual interest, and be acquainted with fresh lines and new trends of research. I may mention here that I feel I have grown richer through my occasional (and later by correspondence with

some) association, particularly with the following scholars : Dr.P.L.Vaidya, Dr.A.N.Upadhye, Dr.H.L.Jain, Dr.D.S.Kothari, Pt.Bechardas Doshi, Pt.D.D.Malvania, Pt.K.C.Shastri, Dr.J.C.Jain, Dr.N.M.Tatia, Dr.Ludrvig Alsdorf, Dr.A.Mette and Miss M.Dukewitz.

At this hour, I should heartily remember with gratitude my long association with my revered teacher Dr.A.N.Upadhye, who always took considerable interest in guiding and advising me on problems of research with a stress on marshalling of evidence and due documentation, etc., in encouraging me to write papers on some desiderated topics and to present them at Conferences and Seminars and also in publishing them in standard journals. I also remember with gratitude Dr.R.C.Hiremath who encouraged me in working out some papers connected with Prakrit languages and literature in relation to Kannada language and literature - almost a virgin soil, as I happened to be rightly equipped for it. Moreover I remember, with appreciation and regard, Dr.Ludwig Alsdorf who (in 1972) exclusively enlightened me on the nature and method of research work being done in German Universities and who once casually struck a critical note of caution against prototypism and overbalance of descriptive elements, recently often found in dissertations and papers of several Indian scholars in the field of Jainology and Prakrits; and I have been always honouring that note by meticulously avoiding those features.

Then I may passingly give vent to my honest

feeling that the Sessions of the International Jaina Congress or Conference, which are organized with the main objective of promoting unity, awakening and consolidation of Jain religious and ethical values among householders all over the world, and which also bring out worthy Souvenirs with contributions of eminent scholars, should also pay attention to the promotion or consolidation of Jainological and Prakrit studies, wherever needed, in India or other countries.

Now let me record here due courtesy to all the publishers/editors of Journals and the various Felicitation and Commemoration Volumes, Souvenirs, Research Bulletins, etc., wherein most of these papers have already appeared. Of course, I had reserved the right in each case to republish it. I have mentioned the respective name of each Journal or Research publication with an asterisk mark under Notes and References or Select Bibliography of each respective paper.

Lastly, I am extremely grateful to the Prakrit Bharati Academy, Jaipur, particularly to its esteemed Director, Mahopadhyay Vinay Sagarji, for including this significant and major work of mine, in the series of their publications and bringing it out in so short a time and in such a fine form.

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B. K. KHADABADI

CONTENTS

SYSTEM OF TRANSLITERATION

The following system of transliteration is adopted in these studies :

Transliteration	Sanskrit, Prakrit, Hindi etc.	Transliteration	Sanskrit, Prakrit, Hindi etc	Transliteration	Sanskrit, Prakrit, Hindi etc
a	अ	g	ग्	p	प्
ā	आ	gh	घ्	ph	फ्
i	इ	ṅ	ङ्	b	ब्
ī	ई	c	च्	bh	भ्
u	उ	ch	छ्	m	म्
ū	ऊ	j	ज्	y	य्
ṛ	ऋ	jh	झ्	r	र्
ṝ	ॠ	ñ	ञ्	—	—
e	ए	ṭ	ट्	l	ल्
-	—	ṭh	ठ्	v	व्
ai	ऐ	ḍ	ड्	ś	श्
o	ओ	ḍh	ढ्	ṣ	ष्
-	—	ṇ	ण्	s	स्
au	औ	t	त्	h	ह्
ṁ		th	थ्	ḷ	ळ्
ḥ	:	d	द्		—
k	क्	dh	ध्		
kh	ख्	n	न्		

1

MAHĀVĪRA AND HIS MEDIUM AND MODE OF TEACHING

Among the manifold contributions of Lord Mahāvīra to human life and wisdom, the most outstanding ones may be said to be his gospel of Ahiṁsā, Kriyāvāda and Syādvāda. He taught that Ahiṁsā or non- hurting is the basic principle of higher life and made it hold the pivotal position in the whole code of conduct laid down both for monks and laymen. He was also a great exponent of Kriyāvāda, the doctrine of action, which makes man himself morally responsible for all his deeds, physical, mental and verbal. The Syādvāda, propounded by him, inculcates among the members of the society a sense of giving room for considering all possible views and ideals about a given thought or thing.

Besides these, there is another very important principle, the principle of effective instruction to the common massaes, which Mahāvīra solemnly practised for the full period of thirty years without theroizing or indoctrinating it. This principle of effective instruction to the common masses has two inseparable sides:

(1) The medium of instruction and

(2) The mode of instruction or preaching or teaching.

There are no two opinions about the fact that it is mainly the literary evidence that has often proved the authenticity of Jaina traditions regarding Mahāvīra's life and teachings. And accordingly a few canonical and other later works unhesitatingly

declare that Mahāvīra preached and taugh in the Ardhamāgadhī language. The Samvāyamga Sutta states: "Bhagavaṁ ca ṇaṁ Addhamāgahīe bhāsāe dhammaṁ āikkhai"[1]

The revered one taught the law in the Ardhamāgadhī language.

Similarly the Ovavāiya Sutta tells : "Tae ṇaṁ samaṇe Bhagavaṁ mahāvīre Kūṇiyassa. . . . . (etc.) Adhamāgahe bhāsāe bhāsai Arihā dhammaṁ parikahei."[2] The revered ascetic Mahāvīra spoke with and explained the Law to King Kuṇika etc. in the Ardhamāgadhī language." These scriptural works also describe, to some extent, the general nature of the Ardhamāgadhī language used by Mahāvīra. The Samavāyaṁga says:

"Sā vi ṇaṁ Addhamāgahi bhāsijjamaṇī tesiṁ savvesiṁ āyariyāṇamṇariyanaṁ duppayacauppaya miya pasupakkhi sarisa-vāṇ appano hiyasivasuhada bhāsattārā pariṇāmai.[3]

"That happiness-bliss-and-peace giving Ardhamāgadhī language, while being spoken, undergoes modifications for the Āryans, the Anaryans, the bipeds, the quadrupeds, the wild and tamed animals, reptiles etc." The Ovavāiya Sutta also states that Mahāvīra's Ardhamāgadhī language was "Savvabhāsāṇugāmiṇī"[4] ci., standing comparision with all the languages and further adds,

"Sā vi ya ṇaṁ Addhamagāhā bhāsā tesiṁ savvesiṁ āyariyanamaṇāyariyāṇaṁ apppaṇo sabhāsāe pariṇāmeṇaṁ pariṇāmei"[5]

"That Ardhamāgadhī language modified itself into the respective language of all the Āryas and the Anāryas .

Based on such scriptural works and, or, following, traditions, some later scholars expressed similar views regarding Mahāvīra's medium of preaching or teaching and its general nature. Pischel has already noted Vāgbhaṭa (Alaṅkāratilaka I.1), Abhayadeva on Uvāsagadasāo, Malayagirl on Sūriyapaṇṇatti, Hemacandra in Abhidhānacintāmaṇi with his own commentary etc.[6] Dr. J.C. Sikdar

notes the Ayāraṁga Cuṇṇi too in this context.[7] Now it is interesting to know that the great Cāmuṇḍarāya in his Cāmuṇḍarāya Purāṇa composed in Kannada prose in C.978 A.D., refers to the Ardhamāgadhī language in a similar way more than once: aseṣabhāṣāsvabhāva Sarvārdhamāgadhī[8] and "vividha bhāṣāsvabhāvakārdhamāgadhī dhvanī."[9] Moreover Bhaṭṭa Akalaṅkadeva in the opening and benedictory verse of his Karnataka Śubdānuśāsanam,[10] a renowned grammatical work on Kannada language composed in Sanskrit in 1604 A.D., offers salutation to Mahāvīra as follows:

"Namaḥ Śrī Vardhamānāya viśvavidyāvabhāsinī

Sarvabhāṣāmayī bhāṣā pravṛttā yanmukhambujāt

And in his own commentary on this verse, he quotes Ācārya Padmanandi, Ācārya Jinasena and some other eminent teachers of olden times where the language of Mahāvīra ei, Ardhamāgadhī, is described to have possessed "aśeṣabhāṣātmakatā" or "niḥśeṣabhāṣātmakatā" (Qualities of all the languages) which is one of the fourteen of its qualities such as "gambhīramadhuraṁ manoharaṁ" etc. Moreover commenting on the phrase 'sarvabhāṣāmayī', Bhaṭṭākalaṅka says:

"Sarvāḥ samastāḥ karṇāṭakāndhramagadha-mālavadi nānājanapada vikalpaiḥ. . . . . .nānātvaṁ. . . . .bhāṣāḥ. . . . . sarvabhāṣāḥ pravacana prasiddhāḥ aṣṭādaśa mahābhā saptaśata kṣullakabhāṣāḥ ca iti arthaḥ nābhiḥ nivṛttā vā tadbhūiṣṭa vā tanmaī bhagavadvāṇī iti"[11]

Here he means to say that all languages mean 18 major languages and 700 minor ones (dialects) that are well known in scriptures. Languages of the regions of Karnataka, Āndhra, Magadha, Mālava etc, are some of those languages of which mostly consists the language of the Revered one ei., Ardhamāgadhī.[12]

From this brief survey of literary evidences, as found in different works in different languages and belonging to different periods and regions, regarding Mahāvīra's medium of teaching and

its general nature, we may deduce the following points; (1) Mahāvīra taught in the Ardhamāgadhī language. (2) It was a rich and powerful language as to be understood by his audience who could be from different regions as well as different social grades. (3) And a corollary from these two points can be drawn that Mahāvīra taught in the leading popular language of his time and region of his spiritual activities.

That the Ardhamāgadhī language spoken by Mahāvīra changed or modified itself into the respective languages of all types of his listenersand that it could be understood even by the quadrupeds, birds, beasts etc, can respectfully be taken as s praiseful exaggerations ei., which have often been showered on divinities, great seers and eminent personages by their votaries in India or elsewhere. Moreover from the Bhagavī we learn that Mahāvīra's area of movements was between Eastern India (West Bengal) and Sindhusauvīra.[13] Hence the South and West Indian languages reasonably do not come under 'sarvabhāṣā' Besides the Bhagavaī tells us:

"Devā ṇaṁ Addhamāgahāe bhāsāe bhāsaṁti

Sā vi ṇaṁ Addhamāgahā bhāsā bhāsi-

jjamāṇi visissaī."[14]

"Gods (also) speak in the Ardhamagadhi language and that Ardhamagadhī language, while being spoken acquires distinction" possibly, of being understood by all concerned. This statement in the Bhagavaī signifies that even in the mouth of gods the Ardhamāgadhī has some queer strength, capacity or distinction as it particularly has when being spoken by Mahāvīra[15]. Therefore this means that such queer strength lies in the natural language of the common masses itselft viz, the Ardhamāgadhī which Mahāvīra, as a senior contemporary of Buddha, adopted as the medium of preaching and teaching the common people for the first time. Hence this language of the masses, which was unfettered by grammar, could naturally be qualified as Prakrt?

therefore, scholars like Namisādhu (on Sarasvatīkaṇṭhābharaṇa) have compared it with cloud-water : "meghanirmuktajalamiva"[16] But we have to bear in mind that the various adjectives such as sarva, aseṣa, nisseṣa etc., noted above, rather refer to the languages or dialects of the regions of Mahāvīrás religious and spiritual activities alone. To sum up this part of discussion, Mahāvīra preached or taught in the Ardhamagadhī language. It was the natural and unfettered language of the common masses. It possessed a considerable number of features of the dialects of the area of his religious and instructional activities and, therefore, was understood by those people and, hence, it was the leading popular language of his time and field of activities.

At this juncture a problem arises: Was the leading popular language, in which Mahāvīra taught, called Ardhamāgadhī in his time? And is the Ardhamāgadhī, the language of the canon, the same as the Ardhamāgadhī, the medium of Mahāvīra's teaching? As regards the first half of the problem, we have noted above that several canonical and other later works unhesitatingly say that Mahāvīra taught in the Ardhamāgadhī language. Both the Digambara and the Śvetāmbara workes say so without any difference of opiniom. Moreover according to the Āvaśyka Niryukti :

"Attham bhāsai Araha, suttam gamthamti gaṇaharā niuṇam" The Revered One taught the law and the Gaṇadharas composed it skillfully. According to tradition, Sudharmā, the fifth Gaṇadara, composed the Aṅgas and the knowledge, except the 12th Aṅga, was preserved and passed on from tongue to tongue until it was finally put to writing at the Vallabhi Council under Devardhigaṇi in 454 A.D. Besides, the Jaina Āgamas, unlike the Vedas, are arthapradhāna and not śabdapradhāna e.i., the fact that Mahāvīra taught in Ardhamāgadhī has been authentically preserved in the canonical texts. Lastly there is no other evidence showing the otherwise of Mahāvīra's medium of teaching. Under these circumstances, we too have to accept unhesitatingly the literary evidence as authentic.

Now from the life of Buddha and the Pālī canon, we learn that Buddha and Mahāvīra, departing from the instructional path of the Vedic priestly class, practised their preaching and teaching in the language of the common people almost in the same region and in the same period. Hence naturally the medium of instruction of both of them was more or less the same.[17] But the Pāli canon tells us that Buddha's medium of teaching was Māgadhī. How to account for this anomaly? It is in the fitness of things and just natural that Mahāvīra and Buddha preached and taught the masses more or less in the same leading popular language of Magadha which accomodated different features of other dialects spoken in the area of their religious activities. And this accomodative leading popular language had its hold on the half of Magadha area,[18] with Rājagṛha as the representing centre, and hence, the name Ardhamāgadhī might have been current, among the Gaṇadharas and the community of 14,000 recluses following Mahāvīra, in his life time itself, or a little later; and further it might have been passed on to the redacted canon and from there to other later scholars who might have had one eye on the tradition too.

As regards the second half of the problem, viz., is the Ardhamāgadhī, the language of the present canon, the same as the Ardhamāgadhī, the medium of Mahāvīra's teaching, the it can be said that it is not the same and it cannot be the same. We should bear in mind one fact that Mahāvīra's medium was spoken Ardhamāgadhī and the language of the canon is literary Ardhamāgadhī. It is an established linguistic principle that language changes from place to place and from time to time. We know that Mahāvīra's teachings were taught, composed and passed on by the Gaṇadhares. Hence the Ardhamagadhī of the canon, which was finally redacted and put to writing one thousand years after Mahāvīra's Nirvāṇa, must have acquired, in such long course, several linguistic changes[19]. Moreover it is not the same type of language in all the Aṅgas and, at times, in the same Aṅga. It is possibly for these reasons Hemachandra called it Ārṣa.[20] But

taking into consideration the fact that Mahāvīra's teachings were, at the beginning, preserved and passed on from tongue to tongue by a line of expert and faithful teachers,[21] who must have avoided the default of hīṇakkhara (faulty pronunciation or wrong reproduction), till the time of the first redaction at the council of Pātaliputra, a respectable part of his voice or language and a considerable part of its spirit are likely to have come down at least in the early Aṅgas like the Āyāra, which work, Pischel points out, has "the most antiquated language of all".[22] And because of the traditional belief in the Ardhamāgadhī Āgama as the Āptavacana, it is "best preserved and most copious".[23] Thus the present canon is in the Ardhamāgadhī language which Hemacandra reasonably called Ārṣa; but Mahāvīra, it can be said, taught in Old Ardhamāgadhī[24], a few glimpses of which have come down to us in the early works like the Āyāraṁga.

Now let me present a specimen or near-specimen of the great Teacher's voice[25] found in Āyāraṁga:

(1) Savve pāṇā piyāuya, dukkhapḍikūlā. Savvesiṁ jīviyaṁ piyaṁ (2) Je guṇe Se āvahe, je āvahe Se guṇe. (3) Jassa natthi purā pacchā, majjhe tassa kao siyā? (4) Dhīre muhuttamavī no pamāyae (5) Kā arai Ke āṇaṁde etthavi aggahe care (6) Purisā tumameva tumaṁ mittaṁ, kiṁ bāhiyā mittamicchasi ? (7) Jāe Saddhāe nikkaṁto tamev aṇupāliyā.

Does not the languages of these sentences appear simple, natural and little refined? It is because of such qualities, Mahāvīra's Ardhamagadhī or Prakrit was compared with cloud-water by scholars like Nemisādhu, Ajaḍa and others. And it is because Mahāvīra, a senior contemporary of Buddha, adopted for the first time in the known mass-instructional history of India, the language of the common masses viz., Ardhamagadhī, his teachings could straightway reach the hearts of the listners and win them over to the noble path of life of his ideals.

Now like the medium of Mahāvīra's teaching, his mode of teaching too outstands with special significance. Of the numerious aspects of his mode of teaching, the discussion of which all would indeed lead to a formation of an independent monograph on the subject, I would rather glean here only a few salient ones: Here again the Ovavāiya Sutta is quite eloquent on how Mahāvīra spoke and taught his audience:

"Tae ṇaṁ Samaṇe Bhagavaṁ Mahāvīre Kūṇiyassa . . . . Aparimiyabala vīriyateya māhappa katijutte sārayenavatthaṇiya mahura gaṁbbīra ko caṇigghasa duṁdubhissare ure vitthadāe kaṁṭhe vaṭṭhiyāe sire samāiṇṇāe agaralāe amammaṇāe saṇṇivāiyāe puṇṇarattārā sarassaīe josaiṇihāriṇāsareṇa Addamāgahīe bhāsāe bhāsai Arihā dhammaṁ parikahei".[26]

This passage provides us with the following points of information : While preaching or teaching, Mahāvīra was full of sincerity and enthusiasm; his voice was sweet, solemn and easily audible to his listeners even in huge number and occupying extensive space; his pronunciation was clear; and his exposition was quite lucid and appealing. Possibly the oft- quoted sanskrit verse enumerating the fourteen qualities of the revered teacher's voice, it appears, is based on such information recorded in such cononical works:

Gaṁbīra madhura manoharataraṁ doṣavyapetaṁ hitaṁ
Kaṁṭhoṣṭādivaco nimittarahitaṁ no vātarodhonugataṁ
Spaṣṭaṁ tattadabhīṣṭa vastuyathaka niśśeṣabhāṇātmakaṁ
Dūrāsannasama śamaṁ nirūpaṁ jainaṁ Vaśra pātunaḥ[27]

I may point out here that except "niśśeṇabhāsātmakaṁ" which concerns the Master's medium of teaching, all other thirteen qualities rather describe his ideal mode of teaching. Further it appears that Mahāvīra, as a great educationist valued such instruction to one's pupils administered affectionately and

punctually, for the Āyāraṁga states the following words as direction to other teachers from the great one :

"Jahā te diyāpoe evaṁ te sissādiyā ya
rāo ya aṇupuvvena vāiya tti."[28]

"Just as the birds feed their young ones day and night punctually, so also should you instruct your pupils." Moreover Mahāvīra had enormous zeal for educating the people round about him. The Samavāyaṁga records that the revered ascetic (once) offered 54 replies or explanations in a day in one resting place:

"Samaṇe Bhagavaṁ Mahāvīre egadiva-
Seṇaṁ eganisijjāe caupannāiṁ vāga-
raṇāiṁ vāgarittha".[29]

Another important feature of Mahāvīra's mode of teaching is his question-answer or dialogue method employing which, along with crisp analogical illustrations, he made difficult philosophical tenets simple convincing and bringing home the right meaning to the listener even of poor accomplishments. This aspect, I believe; is nicely reflected in the Master's dialogue with Roha aṇagāra on the problem 'whether jīva is earlier or ajīva' given in the Bhagavaī which presents a vivid picture of his life and work:

"Puvviṁ Bhaṁte! aṁḍae pacchā kukkuḍī, puvviṁ kukknḍī pacchā aṁḍae? Rohā se ṇaṁ aṁḍae kao? Bhayavaṁ, kukkuḍīo Sā ṇaṁ Kukkuḍī Kao? Bhaṁte, aṁḍa-yāo. Evameva Rohā! Se ya aṁḍae Sā ya kukkuḍī puvviṁpete pacchāpete duve te sāsayā bhāvā aṇāṇupuvvi esā Rohā"[30]

"Just as hen-and-egg are 'aṇāṇupuvvī' (beginningless), similarly are the jīva and ajīva." But this metaphysical tenet has been effectively brought home through such lively dialogue method. Lastly I would present a very important aspect of the great social reformer's mode of teaching that Mahāvīra always kept before his eyes the social grade and the receptive capacity of his listeners. Winternitz observes in this regard, "In order to make his meaning

comprehensible to his hearers, he (Mahāvīra) used to condescent very low to the level of their intelligence and draw on incidents familiar to them from their daily lives."[31] The Bhagavī contains several references that testify to this unique aspect of the great seer's mode of teaching. Among them the following one is so very interesting:

"Kei purise taruṇe balava jāva niuṇa-sippovaṇae purisaṁ junnaṁ jarājajjariya jāva dubbala kilaṁta jamala-pāṇiṇā muddhānaṁ si abhihaṇijjā. . . . . . tassa purisassa veyaṇāhiṁto puḍhavi-kāie. . . . . .veyaṇaṁ paccaṇubhavamāṇe viharai."[32]

"Just as a weak ailing old man, when struck on head with hard blow by a very strong young man, feels pain, similarly an earth- bodied being too when struck (or hurt) experiences far the greater pain than that." It is just pleasure to read and repeat such passages for Mahāvīra's voice and mode of teaching.

Thus Lord Mahāvīra by adopting the natural language of the common masses as the medium of his preaching and teaching for the first time in the known mass instructional history of India, and by teaching them in an ideal mode with all sincerity, solemnity, zeal, skill, resourcefulness, and sense of purpose, he proved to be a doyen of effective instruction to common people, great educationist, teacher and social reformer and stands before us even today as a rich source of light and inspiration.

■

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2. Ovavāiya Sutta, 32, Suttāgame II, Gudgaum 1954, p.21.
3. Ibid.
4. Ibid.
5. Ibid.
6. Comparative Grammar of the Prakrit languages, Varanasi, 1957, Intro. p.15.
7. Acārānga Cūrni 7, Ratlam 1941, p. 255. Vide Studies in the Bhagavatisūtra, Muzaffarpur 1964, p.341.
8. Cāvuṇḍarāya Purāṇa, Bangalore 1928, p.67. The context is Samavasaraṇa of Ṛṣabhadeva.
9. Ibid. p.115.
10. Ed. R.Narasimhachar, Bangalore 1923.
11. Ibid
12. The author further argues in his Commentary: Like Sanskrit Kannada language too is worthy of critical study; if anybody says that it is not so, then how could it form a part of the body of divine speech?

    Hence its grammar should be reduced to rules.

    Moreover Kannada contains varied and rich aspects of literature and in it was composed the great Cūdāmaṇi, containing 96,000 granthas, a commentary on the Tattvārthasūtra.

13. Vide Studies in the Bhagavatī Sūtra, p.477.

14. Bhagavaī Sutta 5, 4, 190, Suttāgame I, p.477

15. (i) It may also aim at showing the contrast that the Vedic priests honoured Sanskrit because it was the language of Gods; but in Jainism gods honoured Ardhamagadhī because it was the language of the common people.

(ii) Jaina gods that way are sociable and polite:

"Devā vi tassa paṇamaṁti jassa dhamme sayā maṇo."

"Even gods bow down to them whose mind is ever absorbed in piety." : Dasaveyāliya Sutta, I. 1.

16. (i) Vide observations of Mahendrakumar Nyāyācārya, Preface to Adipurāṇa, I Bhāratīya Jnānapīṭha, Kashi, 1963.

(ii) Vākpatirāja in his Gauḍavaho (v.93) similarly compares Prakrit, the natural language, with the ocean, whence all water comes and wherein it merges.

17. Perhaps owing to this fact some of the sentences in Āyāraṁga compare well with those in the Buddhist Dhammapada and Suttanipāta. Vide Jain Sāhity Kā Bṛhat Itihās (Part II), Varanasi 1966, p.98.

18. (i) Jinadāsagaṇi (7th cent. A.D.) nicely puts forth this possibility in his Niśītha Cūrni. Pt. Haragovindadas Sheth strongly defends this view refuting authors in his intro. to the Pāiasaddamahaṇṇavo (Revised edition), pp. 32-34.

(ii) This is obviously Western Magadha area.

19. (i) The twelve-year famine and the consequent migration and return of a bulk of the group of monks is one of the causes of such changes.

(ii) Dr. P.B. Pandit observes that from the point of view of place the Jaina Canon is linguistically less influenced than that of the Buddhist one. Vide Prākṛta Bhāṣā, Benares 1954, pp. 19-20.

20. (i) Sheth notes that prior to Hemacandra, Sthānāṅga and Anuyogadvāra called it isibhāsita or isibhāsia, Ibid, p.37.
(ii) Pischel notes the views of Trivikrama too in this regard, Ibid, p.14.

21. Jinacanda Bhikhu observes that the first Sāmācārī of the 26th chapter of the Uttarajjhayaṇa is 'svādhyāya' (Study of Scripture) that aims at training teachers in this regard, Vide Intro. to Suttāgame I, p.14.

22. Ibid, p.19.

23. Ibid, p.19.

24. Schubring observes that this Old Ardhamāgadhī is an idiom prior to the language of the present canonical texts. Vide the Doctrine of the Jainas, Delhi, 1962, fn. 2, p.40.

25. We shall also find it below in some of the passages quoted in the course of discussion on his mode of teaching.

26. Ovavāiya Sutta, 32, Suttāgame II, p.21.

27. Bhaṭṭākalaṅka proudly, quotes, it, Ibid.

28. Āyārāṃga Sutta, I, VI. 4, Suttāgame, I, p.21.

29. Samavāyāṃga Sutta, 132, Suttāgame, I, p.350.

30. Bhagavaī Sutta, I. 6.53, Suttāgame I, p.403.

31. The History of Indian Literature, Vol.II, Calcutta, 1933, p.443.

32. Bhagavaī Sutta, 19.3.654, Suttāgame I, p. 785.

2

AHIṀSĀ AS REFLECTED IN THE MŪLĀRĀDHANĀ

Religion has played a dominant role along the course of the history of mankind; and in almost all known religions of the world, ahiṁsā has been given a place with varied limitations. In India in 600 B.C., Jainism and Biddhism stood up in protest to the Vedic religion mainly on the principle of ahiṁsā that severely sufferred in rites like yajña etc. In Buddhism the theory and practice of ahiṁsā had their own limited scope. But in Jainism ahiṁsā was made to hold the pivotal position in its entire ethical and metaphysical system. To repeat the words of Dr. Bool Chand : "The way in which the doctrine of ahiṁsā is made to pervade the whole code of conduct is peculialry Jain".[1]

Now it is essential to remember that the Jaina theory and practice of ahiṁsā are older than the Vedic religion. According to tradition the gospel of ahiṁsā was first preached by Ṛṣabhadeva. But in c. 1500 B.C. Ariṣṭanemi[2], the 22nd Tīrthaṅkara, a cousin of Kṛṣṇa, at the sight of the cattle tied together for his own wedding feast exemplified the practice of ahiṁsā by renouncing the world instantly. Then Pārśvanātha, the 23rd Tīrthaṅkara (c. 800 B.C.), systematized the Jaina Philosophy by placing before the world his Cāujjāmadhamma where ahiṁsā had its first place, which later, was also maintained in Mahāvīra's elucidated system of the

pañcamahāvvaya etc.

Then whatever Mahāvīra preached and taught regarding ahiṁsā came down through oral tradition and finally settled in the canonical texts. Now, here, I propose to present, with observations, the outstanding facets of ahiṁsā as reflected in the Anuśiṣṭi Adhikāra (the Section on Religious Instruction) of the Mūlārādhanā of Śivārya, a highly esteemed Prakrit (Jaina Śaurasenī) text of the pro-canon of the Digambaras belonging to c. 1st century A.D.[3]

The Mūlārādhanā belongs to that age when the Digambara and Śvetāmbara sects were not much different from one another. Moreover Śivārya tells us that the entire early canonical knowledge has been condensed in this work :

ārāhaṇāṇivaddhaṁ savvaṁpi hu hodi sudaṇāṇaṁ[4] |

Hence the contents of the portion of ahiṁsā in this work are of considerable importance. The context of this portion of the text is as follows :

The Kṣapaka or Ārādhaka is on the saṁstara (his bed for the great final vow, viz., bhaktapratyākhyāna) and is exerting himself in the various austerities like kāyotsarga (complete indifference to body), anuprekṣās (spiritual reflections) etc., which destroy the karman gradually. At this stage, the Niryāpakācārya (the Superintending Teacher), sitting by his side, slowly and effectively instructs[5] him in the manifold aspects of religious tenets and practices, so that he may develop disguest for worldly life and longing for salvation. This course of instruction, naturally, also contains the topic of the pañcamahāvrata; and the sub-topic of ahiṁsā is covered by some 47 gāhās : 776 to 822

Amongst these 47 gāhās several[6] contain exposition of the following facets of ahiṁsā which, amidst others, are usually found as laid down or discussed in other canonical texts, exegetical works and also in śrāvakācāras (treatises on the householder's conduct):

(i) Definition of hiṁsā

(ii) Equality of all souls

(iii) Five-fold indulgence in hiṁsā (pañcapayoga)

(iv) Bhāvahiṁsā

(v) Consequences of committing hiṁsā

(vi) Mathematical calculation of the 108 types of hiṁsā

(vii) Role of guptis and samitis in the successful practice of ahiṁsā

Hence repetition and enumeration of these here would be neither necessary nor practicable. So I would pick up only the significant facets of ahiṁsā for our discussion here :

After duly defining hiṁsā, the Ācārya lays down the basic concept of ahiṁsā in Jainism :

jaha te ṇa piyaṁ dukkhaṁ taheva tesiṁ pi jāṇa jivāṇaṁ|

evaṁ ṇaccā appovamio jīvesu hohi sadā[8] |

Just as you do not like pain, so also other beings dislike it. Knowing this, treat them ever as your own self (and abstain from causing any injury to them).

This gāhā reminds us the famous passage in the Āyārāṅga Sutta:[9]

savve pāṇā piyāuyā suha sāyā, |

dukkha paḍikūlā appiya vahā piya jīviṇo, |

jīviu kāmā savvesiṁ jīviyaṁ piyaṁ.

All beings are fond of life, like pleasure, hate pain, shun destruction, like life, long to live. To all life is dear.[10]

Then we also remember a similar gāhā in the Dasaveyāliya Sutta:[11]

savve jīvā vi icchanti jīvāṁ ṇa marijjiuṁ |

tamhā pāṇi-vahām ghoraṁ nigganthā vajjayanti ṇaṁ |

All beings desire to live and not to be slain. Therefore, the Jaina monks avoid the horrible act of killing living beings.

An all sided consideration and scrutiny of this passage and these two gāhās would indicate us that the passage in the Āyārāṅga Sutta could be rather a direct and close echo of what Mahāvīra

taught on the basic concept of ahiṁsā in his own simple, effective and inimitable way; and the gāhās in the Mūlārādhanā and Dasaveyāliya could be an indirect and distant echoes of the same.

Then in another gāhā,[12] the Ācārya holds out the greatness of ahiṁsā amongst other vows:

There is nothing smaller than the atom and larger than the sky. Similarly there is no vow which is greater than ahiṁsā. This same idea is elucidated in the very next gāhā[13] by comparing ahiṁsā with the loftiest Mount Meru.

Further, we find an exposition of ahiṁsā as an all comprising vow:

Just as the sky contains all the three worlds and the earth holds all the oceans, similarly (the practice of) ahiṁsā comprises within it (the practice of) all the vows, vratas, śīlas and guṇas.[14]

Then in the next two gāhās,[15] the Ācārya describes, in the same figurative language and style, the pivotal position of ahiṁsā in the entire scheme of the ascetic vows. This description can be summerised as follows:

Ahiṁsā is the hub of the wheel of religion that holds together the spokes of śīla which as well support the outer ring (the ascetic conduct). Moreover the śīlas play a protective role towards the vow of ahiṁsā like the hedge towards crop.

Further, it is explained[16] that by practising ahiṁsā, the first vow, the other four vows can also be successfully observed. At this context, I remember R.William's observations on Amṛtacandra, author of the Puruṣārtha- siddhyupāya : Amṛtacandra explains "every other vrata is but a restatement in different terms of the content of the first".[17]

Hence we can say that ahiṁsā also acts as a Master Key for other vows to be operated for salvation.

At one spot[18] the Ācārya, in his own sarcastic style, brings out the universal range and positive nature of ahiṁsā by contrasting it with a Brahmanic religious dictum:

gobaṁhaṇitthivadhamettiniyatti jadi have paramadhammo |

paramo dhammo kiha so ṇa hoi jā savva bhūda-dayā ||

If abstention from killing merely the cow, the Brahmin and the woman could make one religion supreme, why could not another religion, with compassion unto all beings, be accepted as supreme?

And lastly, we cannot afford to ignore Śivārya's exemplification[19] of social equality and corrigible opportunity for any violent culprit, admitted by the practice of ahiṁsā in Jainism, through an illustration of the story of a cāṇḍāla, who was thrown in the Śiṁsumāra region of hell, but who, later, was worshipped by gods for observing the vow of ahiṁsā for a short time.

In conclusion, we can note : This portion of the text in the Mūlārādhanā presents a panoramic view of the various facets of the theory and practice of ahiṁsā as a great vow. One of the gāhās[20] contains the basic concept of ahiṁsā in Jainism -- almost an indirect and distant echo of Lord Mahāvīra's words on ahiṁsā. By liberally using illustrations etc., rather than often advancing logical arguments, the author, who is a master of cononical knowledge as well as a skilled teacher, imprints on our mind the great, all comprising, all pervading, pivotal, universal and positive nature of ahiṁsā in the system of the ascetic (and also partly applicable to the lay) conduct. Hence there is no wonder if some of the above cited gāhās prominently appear under the topic of ahiṁsā in the recent learned compilations like the Jinavāṇi[21] and encyclopaedic works like the Jainendra Siddhānta Kośa.[22]

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1. Lord Mahāvīra, Sanmati Series No. 2 Varanasi, 1948, p.73.
2. Scholars have accepted the historicity of Ariṣṭanemi:
   If Kṛṣṇa, the arch-figure in the Mahābhārata War, is accepted as a historical person, his cousin is bound to be so.
3. For my study here, I have followed the Solapur edition, 1935.
4. Gāhā, 2163.
5. (i) This is Anuśiṣṭi-instruction. This Section (XXXIII) contains gāhās 720 to 1489.
   (ii) Dr. A. N. Upadhye remarks: "The Section on Anuśiṣṭi is a fine didactic work by itself. Thus for the Jaina monk its importance is very great and its Study simply indispensable." Intr. to Bṛhatkathākośa, Singhi Jaina- Series 17, Bombay 1943, p.52.
6. Nos. 776, 783, 800, 801, 807, 808, 811, 816, 817, 818, etc.
7. In gāhā No. 776.
8. No. 777.
9. Āyāro II-3, 63-64; Ed. Muni Śrī Nathmalji, Jaina Svet. Terāpanthī Mahāsabhā, Calcutta, 1967, p.29.
10. Prof. Hermann Jacobi's translation: Jaina Sūtras (Part- I), Sacred Books of the East, Vol. XXIII Delhi, 1964, p.19.
11. Dasaveyāliya Suttaṁ, Ch. VI, gāhā 11:Ed. Prof. N. V. Vaidya, Pune, 1937.

12. No. 784.

13. No. 785.

14. (i) No. 786.

(ii) Somewhow the Vijayodayā Commentary of Aparājita Sūri does not say anything more about this gāhā. But it is curious to know that the Mūlācāra (M.D.J.Series 23, Bombay, V.S.1980), in its Śilaguṇaprastārādhikāra states, with calculation, that there are in all 18,000 protective rules of conduct (gāhā 2) and 84,000,00 guṇas—ascetic virtues (gāhā 8 and onwards). All this gives us an idea of the scientific working-out of the Jaina way of ahiṁsā in the conduct of the monk.

15. Nos. 787-788.

16. No. 791.

17. Jaina Yoga, London, 1963, p.64.

18. No. 792.

19. No. 822.

20. No. 777.

21. Ed. Dr. H. L. Jain, Bhāratīya Jnānapīṭha, New Delhi, 1975.

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3

ON SAṀYAṂA IN JAINISM

In every religion or philosophical system of the world, there is some distinct place for Saṁyama (self-restraint or self-control) with different degree of importance, commensurate with its nature of concept, scope and objective etc. In Jainism it holds rather the key position and pervades its whole religious system, particularly its Ethical Discipline at all levels, with varied degrees of intensity and plays its manifold instrumental roles with remarkable effectiveness.

The general meaning of Saṁyama in our day-to-day life is restraint, control, temperate attitude towards an object or act etc. In different religious or philosophical systems of India, Saṁyama is generally taken to mean restraint or control of the sense organs - indriya nigraha. In Pātanjala Yoga the term Saṁyama is technically used for the last three stages of Yoga :

"Dhāraṇā-dhyāna-Samādhitrayantaraṅgaṁ Saṁyamapadavācyam."

meaning thereby, accomplishment of absolute concentration of mind. Jainism, which has emerged from the far ancient Śramaṇic Cultural Tradition of India has naturally given, from its early days, utmost importance to Saṁyama, the various phases and shades of *which are seen in the various vows or rules discipline*, Codes of Conduct (*both for ascetics and laymen*) *and doctrines propounded* by the Jina. Moreover, the Jaināc̄aryas and eminent scholars have

often highlighted the importance or significance of Saṁyama in their respective works that have come down to us for centuries along. Let us, now, elucidate these reflections at some length :

Jainism is envisaged as 'Ethical Realism', wherein an ideal path leading to human perfection or bliss is propounded by the Jina. This whole doctrine is wonderfully epitomized by the great Umāsvāmi in a single sūtra in his Tattvārtha-Sūtra (S.I.) :

"Samyagdarśana-jñāna-cāritrāṇi mokṣamārgaḥ."

Right Faith, Right Knowledge and Right Conduct constitute the Path leading to perfection, bliss or emancipation. To have the Right Faith in and accomplish the Right Knowledge of the seven Principles (tattvas-jīva, ajīva etc.) laid down in Jainism, one has to possess a stable and resolute mind, for which Saṁyama is essential. Further, Right Conduct or Ethical Discipline, is of two kinds : One is prescribed for monks and the other for householders. Th.. first consists of Five Great Vows or virtues (pañcamahāvrata - ahiṁsā, satya etc.) and Eight Secondary Vows (5 Samitis and 3 guptis) of protective and regulative nature. The second consists of Five Small Vows (panca- aṇuvratas) and Seven Secondary Vows (3 guṇavratas and 4 śikṣāvratas) of strengthening the regulative nature. The first kind of conduct is rigorous and the second moderate to suit the householder's life. In both the cases and in the practice of all vows, principle and secondary, Saṁyama plays its manifold roles with the required degree of rigour and stress and with certain objectives.

Moreover in the 28 Basic virtues - mūlaguṇas of the monk (enumerated with 11 categories in the Mūlācāra, Ch. I, gāhā 3), and the 8 Basic Virtues - aṣṭamūlaguṇas of the householder, described (in the various works on Śrāvakācāra) as pre-requisite of Right Faith - Samyagdṛṣṭi, Saṁyama stands at their very roots. Further, the daily observance of Sāmāyika (practice of equanimity), Kāyotsarga (Feeling of indifference to bodily existence), anuprekṣā (objective meditation) etc. is nothing but regular practical exercise

in self-restraint, needed for the sustenance and consolidation of the already adopted vows or rules of conduct. Moreover, the vow of Sallekhanā (Emaciation of body and passions and voluntary submission do death), which is compulsory for monks and optional for householders and which froms the summit of the two-fold Ethical Discipline, almost hinges on Saṁyama itself in its sublime spirit.

Going a little deeper, we find that some of the vows or virtues like parigraha-parimāṇa-vrata (putting limitation to one's possession of material objects) hold out the requirement and benefit of Saṁyama on socio-economic plane. So also does anekānta (the Doctrine of Non-absolutistic way of Approach) on the plane of though. The virtue of ahiṁsā (non- violence or non-hurting), which forms the superb factor in the Jaina Ethical Discipline, and which is also known as the fundamental Doctrine in Jainism, rather breathes Saṁyama throughout. Not only that, it is Saṁyama itself. The Praśnavyākarana - sūtra (the tenth Aṅga of the Ardhamagadhi Canon, Ch. VI, S.21) enumerates Saṁyama as the 40th of the 60 synonyms of ahiṁsā. Several Jaina Canonical and non- canonical works like the Mūlārādhanā, Upasākādhyayana etc. characterise the Jaina Faith as dahavihadhammo or daśalakṣaṇadharmaḥ (Religious faith comprising ten-fold characteristics or moralities), wherein Saṁyama forms the 6th characteristic-morality. In such works, the monk or ascetic, who is expected to cultivate self-restraint rigourously for the maintenance of the enjoined virtues of rules of conduct, is called Saṁyamī, Saṁjamī, Saṁyata, Saṁjaya etc., (Vide the Uttarādhyayana-sūtra Ch. XXII, wherin Rahanemi is called Saṁyata (Saṁjaya) and Rājīmatī Saṁyatā (Saṁjayā). The Aupapātika-sūtra uses the term Saṁyama (Saṁjaya) to denote the Code of Conduct of the layman. Moreover, Saṁyama, which forms one of the householder's.

6 Daily Duties, is interpreted by Ācarya Jinasena and his followers, as 'Duly carrying out the 5 Small Vows'.

Lastly, to bring out the be-all and end-all nature of Saṁyama

in Jainism. I would just quote what Bhadrabhāhu-II (C.505 A.D.) has stated in his pithy-style in the Ācārāṅga Niryukti (gāhā No. 245):

Logassa sāraṁ dhaṁmo
Dhammaṁpi nāṇasāriyaṁ biṁti
Nāṇaṁ saṁjama-sāraṁ
Saṁjama-sāraṁ ṇivvāṇaṁ

"The (real) excellence of the world is dharma;
and dharma is said to be the outcome of knowledge.
Knowledge is the epitome of self-restraint;
and the quintessence of self-restraint (ultimately)
is perfection, bliss or emancipation."

To recapitulate and conclude, Saṁyama (self- restraint) is concepted, along with its wide scope and noble objectives, as one of the most significand human qualities or virtues in Jainism. It appears like a strong and perennial under- current of the marathon streem of the Jaina Doctrine (Jaina Siddhānta) as a whole, more particularly of its unique tributary viz., its Ethical Discipline - Ācāradharma. In the day to day life of the Jaina Community, comprising ascetics, nuns, pious laymen and laywomen, Saṁyama is enjoined to be an indispensable accessory virtue that would aid, guide, regulate, consolidate ant strengthen their various vows or rules of conduct and, thus, help to build the super structure of an ideal individual and social morality, so as to lead to ones perfection and bliss. Grasping at least the essentials of all this, if man, in general, cultivates and practises genuine self- restraint to an optimum degree on the various planes of his life - moral, social, economic, political, ecological etc., he could no doubt make the present sick world a better place to live in.

■

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4

ON VINAYA IN JAINISM

Ethical Discipline (Ācāradharma) being a very important facet of Jainism, the ancient Jaina Seers and thinkers have picked up certain valuable human virtues and given them specific places in their Scheme of Conduct, prescribed for ascetics as well as the laity; and Vinaya is one of such virtues to have that honour and status. Apart from the general or dictionary meaning of this term, such as modesty, humility, polite conduct, decorum or gentle behaviour etc., Jaina Seers have invested it with certain special qualities, that are expected to produce certain results, which are conducive to the development of individual personality and healthy society, and also to the maintenance of stability and perpetuation of the Secred Law. This phenomenon is lucidly reflected in several works found in the various strata of their literature–canonical, commentarial, didactic, narrative etc.

Commentator Aparājitasūri (c.800 A.D.) in his Vijayodaya commentary on the Mūlārādhanā of Śivakoṭyācārya (c.100 A.D.), a Digambara Pro-canonical work, defines Vinaya as follows:

"Vinayati apanayati yatkarmāśubhaṁ todvinayaḥ."

"That which removes, keeps away or destroys inauspious or sinful acts is Vinaya".

According to Pt. Āśādhara, an erudite scholar of the medieval period and author of the Anagāradharmāmṛta (1243 A.D.), Vinaya means control over senses and passions and humble attitude

towards reverential personalities.

It is so very important to mark that Vinaya forms the subject of the first Chapter or Sermon of the Uttarādhyayana- sūtra, an important Mūla-sūtra belonging to the Ardhamāgadhī Canon, which is meant for the instruction and training of the younger monks. Muni Śrī Nathamallaji, in his introduction to this Chapter (Āmukha, p.3) of this Sūtra edited by himself, gives on the strenght of some canonical works, the following five meanings of Vinaya:

1. Anuvartana - regard, obedience, following
2. Pravartana - Proper behaviour, governing
3. Anuśāsana - enjoined rule of conduct, or precept
4. Suśrūṣā - service to teachers and elders
5. Śiṣṭācāra- paripālana - due observance of good manners

He then notes that, in this Chapter all these meaningful elements are propounded. He further observes that this Chapter represents all the aspects of Vinaya and in it they are systematically explained for the younger monks, for the reason that in ancient days a well-maintained the teacher-pupil tradition had great importance in monastic circles, which protected and perpetuated the Sacred Law taught by the Jina.

Canonical and other works generally classify Vinaya into five kinds :

1. Jñāna-vinaya - regard for knowledge
2. Darśana-vinaya - regard for faith
3. Cāritra-vinaya - regard for conduct
4. Tapa-vinaya - pleasant attitude towards austerity.
5. Upacāra-vinaya - Observance of good manners with others.

The first four are of basic value and the last one is concerned with the day to day practical life. The Tapa-vinaya is further divided into 3 kinds: mental, verbal and physical (bodily service), which are further divided into two : direct indirect. All this shows the extent of defth to which the Jaina Seers have gone while formulating the scope of their concet of Vinaya.

Ācārya Vaṭṭakera in his Mūlācāra (c.100-200 A.D.), another important Pro-canonical works of the Digambaras, treats the subject fo Vinaya at some length, and brings out its significance in the following gāhā (V.211).

Viṇaeṇa vippahīṇassa,

Havadi sikkhā savvā ṇiratthayā.

Viṇao sikkhāe phalaṁ

Viṇaya - phalaṁ savva- kallāṇaṁ.

The whole education of one, devoid of Vinaya, is futile. The fruit of education (acquiring knowledge) is Vinaya; and the fruit of Vinaya is one's overall progress in life.

He then (gāhā V.213) elucidates : Vinaya is not indicative of mental slavery, but it is the manifestation of peculiar qualities belonging to one's soul and day to day practical life, as it embodies the following qualities:

1. Ārjava - straight-forwardness
2. Mārdava - modesty, softness
3. Lāghava - dispassionate attitude
4. Bhakti - devotion, faith
5. Pralhāda-karaṇa - pleasing nature

Moreover in course of time, Vinaya bears the following fruits (results) (gāhā V.214): Fame, friendship dispelling of pride, respect for teachers and elders, regard for the Doctrine propounded by the Jina and appreciation of (others) virtues.

The Mūlārādhanā provieds an independent Chapter (Adhikāra IV, gāhās 112-131) for the treatment of Vinaya, incorporating the same above noted gāhās and also adding a few more, among which the following one deserves special notice (gāhā IV-129):

Viṇao mokkhaddāro,

Viṇayādo saṁjamo tavo ṇāṇaṁ.

Viṇaeṇa ārāhijjai,

Āyario savva-saṁgho.

"Vinaya is the gate of salvation; it is Vinaya with which one can accomplish self-restraint, austerity and knowledge, and one can win over (the favour of) the Ācārya and even the (whole) Saṅgh - the Jaina social organization."

This gāhā also helps us to explain why some canonical works, like the Upāsakadaśah and Aupapatika- sūtra, have straightway used the term Vinaya in the sense of Saṁyama and Cāritra - ethical discipline.

Further the Tattvārtha-sūtra, the Bible of Jainism, points out (VI.6.1) that Vinaya- sampannatā - possessing of Vinaya is one of the 16 virtues that constitute excellent moral character (of ascetics as well as householders).

Then it is interesting to note that Hemacandra in his Yoga-śāstra enlists Saumya - modest, soft etc. as one of of 35 qualities of an illustrious householder. Similarly, Śāntisūri in his Dharmaratna-Prakarana another treatise, of the medieval period, on the householder's life, enlists Vinīta being possessed of Vinaya, as one of the 21 qualities of an ideal layman. Moreover, Vinaya is one of the six abhyantara-tapas - internal austerities, tapa being a form of self-discipline or self-training for spiritual life.

Lastly I would just present two literary evidences, one ancient and canonical, and the other medieval and narrative-cum-didactic, which highlight the prime importance of Vinaya in Jainism.

(1) In the story of Selaka in the Nāyādhamma-Kahāo, the Sixth Aṅga of the Ardhamagadhi Canon, Jina Dharma is referred to as Vinaya- mūla-dharma - Faith based on Vinaya, which is two-fold: agāra-vinaya (for householders) and anagāra-Vinaya (for monks), Vinaya thereby meaning Ethical Discipline - Ācāradharma.

"Tae ṇaṁ Thāvaccaputte Sudaṁsaṇaṁ vayāsī Sudaṁsaṇā viṇayamūle dhamme pannatte. Te viya viṇae duvihe pannatte taṁjahā

agāra- viṇae aṇagāra-viṇae ya."

(2) The Upadeśamālā of Saṅghadāsagaṇi states:

Viṇao sāsaṇe mūlaṁ,

Viṇao saṁjamo bhave.

Viṇayāo vippamukkassa,

Kao dhammo kao tao.

Vinaya is the foundation of the teachings of the Jina; and Vinīta (alone) could be self-restrained. How one, devoid of Vinaya, accomplish Dharma-righteous way of life or tapa - austerity or self-discipline.

A careful consideration of all these salient statements on the special qualities of the virtue of Vinaya, as reflected in several works in the various Strata of Jaina literature, with which the Jaina Seers and thinkers have equipped this term, leads us to the following conclusion.

For the proper development of individual personality and healthy social life, the accomplishment of the virtue of Vinaya is indispensable. A truely wise man or scholar is ever Vinīta possessed of Vinaya. Vinaya is as good as an accessory of Saṁyama - self-restraint, which is a synonym of or another name for Ahiṁsā itself - non violence, the Supreme Doctrine in Jainism. The cultivation of, at least, some of the practicable aspects of the virtue of Vinaya by every member of the society, would considerably help us towards national harmony and progress, further leading to international peace and prosperity.

■

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5

LORD MAHĀVĪRA'S GOSPEL AND MALADIES OF THE PRESENT DAY WORLD

If we reflect for a moment on the various events, situations and conditions occuring or prevailing today in different parts of the world, as known from reliable media of mass-communication like the press, the T.V., the Radio etc., we are set aghast by the numerous of them like hte following ones : Arms-race between great powers arising from lust for supremacy as well as mutual fear and hatred, has driven our planet almost to the brink of total destruction, terrorism, involving killing of innocent people including women and children, has struck at the very root of peaceful and carefree living; smuggling, robbery, hijacking, sabotage etc., take place with almost professional skills; ecological disturbance, caused by man for selfish ends, has led to permanent the annihilation of some species of animals and birds; creation of peculiar health hazards and provocation of nature's wrath; an undue permissiveness among members of some sections of the society who take pride in abhoring all old standards and adopting ultra-moderm and strange life-styles, has given rise to and spread bad habits like drug-addiction and catching of formidable diseases; there are human deaths and deadly conditions owing to hunger, oppression, adulteration, hoarding, scarcity etc; if in some sections of the

society individuals and groups of people can squander money and *material at will, in others individuals* and groups go on begging or breathing abrupt poverty throughout life.

Remedies against these and other individual and socio-economic troubles or maladies, so spreadingly found among peoples of the present day world, are being sought at different levels, by different agencies and in different parts of the globe. But there seems to be a very little improvement. A deep and unbiased thinking over all this state of affairs would rather indicate that all these maladies have sprung up from the crisis of character of moral values in the present human society in general and a soothing change has to come from within; and, hence, remedies have to be necessarily directed at building up a healthy human character itself. For this, now, we have to remember, deliberate and bring into practice the words of great seers of ethico-religious and benevolent insight, who seriously and selflessely pondered, for long, over such and other troubles and problems and laid down means and methods of their solution for the welfare of manking at large. And before my mind, at this thoughtful moment, stands uppermost Lord Mahāvīra with his unique gospel of Ācāra-dharma, Ethical Discipline.

Lord Mahāvīra, the last in the line of the 24 Jinas (the Victorious) or Tīrthaṅkaras (Ford-makers across the stream of existence) that flourished in India in the present cycle of time, promulgated and preached in historical days (600 B.C.) the great Ācāra-dharma (Ethical Discipline) for alleviating and redressing human suffering of varied kinds and magnitudes. It is a two-fold Ethical Discipline or Code of Conduct, one for the ascetics known as muni-dharma and the other for house-holders (the laity) known as Śrāvaka-dharma - one to be practised in its perfection and the other partial (in a Sthūla form) or according to one's own reasonable capacity (yathā-śakti)[1].

Now we are concerned with the second one here. It mainly consists of five vows - rules of conduct known as aṇu-vratas - small vows.[2] They are ahiṁsā - non- violence, satya - truthfulness,

asteya - non- stealing, brahmācarya - chastity and parimita-parigraha - restricted acquisition. Though most of these vows are found in negative phraseology, they actually bear positive meanings. For example, ahiṁsā (non- violence) means dayā (compassion) for all living beings. Moreover, for bringing into practice each of these rules of conduct in day-to-day life, one has also to accomplish a certain set of corresponding positive virtues. For example, for the observance of ahiṁsā in every day life, one has also to accomplish maitri (friendship), pramoda (joy), karuṇā (compassion) and mādhyastha (neutral or detatched attitude)[3], which all happen to be excellent social virtues that can make one an honest, co-operative and useful member of a healthy and happy society, besides building his personal character with the requisite qualities which can keep away such troubles or maladies as noted above. Moreover, this code of conduct being catholic in nature and secular in spirit, it can be freely and effectively adopted in human societies of all climes and times.

Today (the 31st March, 1988) being the Birth Anniversary of Lord Mahāvīra, let us bring to our mind a few words from his gospel[4], that also in his own simple and candid Prakrit voice as preserved in the various canonical and pro-canonical works, at least those words regarding the first rule or virtue of this Ethical Discipiine viz., ahiṁsā - non-violence, which also is the cardinal rule practically comprising the constituent merits and strength of all the other four ones.[5]

(I)

Savve pāṇā piyāuyā suha-sāyā

dukkha-paḍikūlā appiya-vahā piya-jīviṇo

jīviu kāmā savvesiṁ jīviyaṁ piyaṁ.[6]

All beings are fond of life, desire pleasure, hate pain, shun destruction, like life, long to live. To all life is dear.

(II)

Savve jīvā vi icchanti jīvium na marijjium
tamhā pāṇi-vaham ghoram. . . . .[7]

All beings desire to live and not to be slain. Therefore killing living beings is horrible. . . . .

(III)

Jaha te ṇa piyam dukkham taheva tesimpi jāṇa jīvāṇam,
evam ṇaccā appovamia jīvesu hohi sadā[8].

Just as you do not like pain, so also other beings dislike it. Knowing this, treat them ever as your own self (and abstain from causing any injury to them).

(IV)

Jaha te na piyam dukkham jāṇia emeva savvajīvāṇam,
savvāyaramuvautto attovammeṇa kuṇasu dayam[9].

Just as your do not like pain, similarly other beings dislike it. Understanding this and treating all beings with due regard like your own self, extend compassion to them.

(V)

Savvo vi jahāyase logo bhumīe savvedīudadhī,
taha jāṇa ahimsāe vadaguṇaśīlāṇi tiṭṭhanti.[10]

The sky covers the whole world and the earth (globe) holds all the islands and oceans. Similarly ahimsā comprises all (other) vows and (their) protective virtues too.

It may be noted that the kind of Ethical Discipline, discussed here with ahimsā as its cardinal aspect, need not be taken as an utopian prescription for the present aching world. Mahātmā Gāndhījī, who was considerebly influenced in the early part of his life by the Jaina religio- ethical tradition, long prevailing in Gujarat, which also had its impact on his family ancestors and elders, has

already successfully experimented, with truth and non-violence. towards the solution of great socio-political problems, with astounding results.[11] Hence it is high time now that philanthrophists, advocates of humanitarian values, promotors of social and economic justice, benevolent state-heads and seekers of universal peace and co-existence etc, in different parts of the world,[12] should come forward, deliberate over this part of Lord Mahāvīra's gospel and try to adopt it on national and international level for the common good of mankind of the present day civilization.

■

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1. Both are complementary and they together accomplish for the members of the community (Saṅgha) personal integrity, social welfare, spiritual progress etc.,

2. (i) The rules of conduct laid down for ascetics are known as mahā-vratas - great vows.

   (ii) There are also prescribed a few supplementary vows, known as guṇa-vratas and śikṣā-vratas, which simultaneously help to protect and regulate the aṇuvratas.

   (iii) For further details in this regard, see some sources like Intro. to Vasunandi's Sravakācāra by Pt.H.L.Jain (Varanasi, 1952) and Jaina Yoga, by R.Williams (Oxford, 1963).

3. Vide Tattvārtha Sūtra, VII-2.

4. To be accurate, it is Ardhamagadhi Prakrit.

5. (i) Ācarya Amṛtacandra, author of the Puruśārtha-siddhyupāya (C.1000 A.D.) explains that all other vows are but restatements, in diffeoent terms, of the first one viz., ahiṁsā.

   (ii) Dr.K.C.Sogani has recently "endevoured, in the first place, to show that the entire Jaina Ethics tends towards the translation of the principle of ahiṁsā into practice". Preface, Ethical Doctrines in Jainism, Solapur 1967, p.XT.

   (iii) Ahiṁsā - non-violence or compassion, thus, holds a pivotal position in the whole scheme of Jaina Ethics and Philosophy and, hence, Jina-dharma has been called 'Ahiṁsā-dharma' at several contexts.

(iv) Note : "dayā mūlu dhammu. . . (the dharma having compassion as its base) Sāvaya- dhamma-dohā, V.40.

6. (i) Ācārānga Sūtra, II-3.

(ii) I have kept Prof. Jacobi's translation intact.

Sacred books of the East, Vol. XXII, Delhi, 1964, p.19.

7. Daśavaikālika Sūtra, VI - 11.

8. Mūlārādhánā, V.776.

9. Bhakta Prajnā, V.90.

10. Mūlārādhanā, V.786.

11. (i) It may be noted that Gandhiji's concept of ahiṁsā is also considerably subtle and of far- reaching effect. According to him, "Evil thoughts, sentiments of revenge and brutality, verbal pugnacity and even accumulation of unnecessary things represent examples of personal violence".

(ii) For more details in this regard, vide 'The social and political Implications of Non-violence' by Dr.V.P.Varma, in Vaishli Research Institute, Bulletin - No.3, Vaishali, 1982.

12. It will not be wrong to accept the view that possibly strong and organized voices of such humane individuals and associations against the Nuclear Arms Race leading to global catastrophe, may have also contributed a bit towards the recent significant events like the Delhi Declaration (1986) and the INF-Treaty (1987).

6

THE DOCTRINE OF ANEKĀNTA AND ITS SIGNIFICANCE

Ahiṁsā non-violence or non-hurting, aparigraha putting limitation to one's worldly possessions and anekānta non-absolutism are the fundamental tenets or doctrines in Jainism; and they prominently stand as unique contribution to human thought and life. Among these ahiṁsā holds the key position; the other two can be said to be its extended forms on other realms of man's life. Ahiṁsā plays the cardinal role in man's ethical discipline; aparigraha or rather parimita-parigraha - limited possessions or icchā-parimāṇa - putting limitation to one's desire, happens to be its one extended role on man's socio-economic plane and anekānta-dṛṣṭi - non-absolutistic attitude the other extended role on the plane of thought.

Philosophically speaking anekānta is the name of Reality which is complex and according to which every object possesses indefinite aspects or characteristics. Dr.T.G.Kalghatgi elucidates it as follows[1] : Anekānta consists in the many-sided approach to the study of problem. It arose as an anti-dote to the one-sided or absolute approach (ekānta)- to the study of Reality of philosophers in those good old days. Pt.K.C.Śāstri explains the same at some

length and with a few technicalities and illustrations[2] :

Any object, by virtue of its possessing several characteristics, is aneka-darmātmaka - dharma meaning characteristic, and hence, anekāntātmaka - anta meaning dharma. An object may be said to be nitya - imperishable from one point of view and anitya - perishable from another point of view at the same time. This statement, on the face of it, seems to be contradictory, but is the right one for having the full and correct knowledge of the object or Reality. Because from the point of view of dravya - substance, the object is imperishable and from the point of view of paryāya - modes or modifications, it is perishable[3].

So an object or Reality always possesses an indefinite number of characteristics, which could be of contradictory nature and, hence, one has to take a total or synthetic view of it. An acceptance or conviction of this kind of view is anekānta; and the acceptance or conviction of one of those points of view is ekānta. Hence the Nayacakra declares[4] :

"Eyaṁto eyaṇao hoi,

aṇeyaṁto tassa samūho."

"Acceptance of one point of view is ekānta;

and that of totality of the points of view is anekānta."

To explain this doctrine of anekānta, Jainācāryas have given several illustrations to which Pt.K.C.Shastri refers. I would reproduce here one of them[5] : A few blind men gather near an elephant. Each of them feels by touching one limb of the animal and tells to others that the elephant is like that particular limb. The rest of them do not agree. Thus do all of them. Then there arises a quarrel among themselves. By that time a normal man (with full eye-sight) arrives there and explains to them : That each one of you have seen by touching one limb of the elephant is not false. The elephant's trunk being like a fleshy fat rope, it appears like such a rope to one. It's legs being like the pillar, it appears like a pillar to the other. Thus taking a compreshensive, total or synthetic view of all the limbs of the elephant, he verbally shows

or figures out to them the complete or whole elephant. Like this illustration, the exposition of one of the characteristics of an object (Reality) is ekānta; and the exposition of all the characteristics of it is anekānta. And such theory or doctrine is anekānta- vāda the Doctrine of Non-absolutism.

Syādvāda is another related doctrine which has emanated from anekāntavāda[6]. The method or system of interpretation of the various characteristics of an object (Reality) is called Syādvāda. In other words, it is the exposer or systematizer of anekānta, showing which one of those characteristics stands with which point of view.

Syāt means perhaps, under certain condition etc., and it signifies assertion of probability; and Vāda means theory or doctrine. With such assertion, Syādvāda justifiably interprets the aneka-dharmātmaka Reality in the form of Seven-fold Predication, known as Saptabhaṅgi - bhaṅga meaning predication. Of these seven predications, only three are fundamental : asti, nāsti and avaktavyaṁ - affirmation, negation and undescribability respectively. With this system of predication, Syādvāda shows that there are in all seven ways of interpreting or describing an object, its attributes and modes. It also demonstrates to us that the same truth can be differently expressed without committing us to any kind of contradiction.

Many a time syādvāda is used as synonym of anekāntavāda. Dr.M.L.Mehta supports such usage in the following statement[7] : The relativity of judgement (syādvāda) is nothing but a relative judgement about an object that possesses indefinite aspects or characteristics. In other words, a relative judgement is not possible unless the object for which that judgement stands is anekāntātmaka.

Moreover syādvāda, which is a system of convincingly interpreting anekāntavāda, an important doctrine in Jainism, is also frequently used as a synonym for Jina-pravacana - the (entire) teachings of the Jina[8]. Prof. Jacobi points out, for example, the reputed Jaina work Syādvāda-manjari-Exposition of Jaina Philosophy[9]. Perhaps on such grounds, Dr. Dayanand Bhargav

remarks that syādvāda has almost become a synonym for Jainism itself.[10] Further, syādvāda is also used as a prominent characteristic of the Jina-śāsana the (whole) Jaina Doctrine. For example, in Karnataka in almost all Jain inscriptions the opening verse forms the following invocation.[11]

Śrīmatparamagambhīra-Syādvādāmogha-lāmchanam
Jīyāt Trailokyanāthasya śāsanaṁ Jinaśāsanam
May the Doctrine of the Jina be victorious -
the Doctrine of the Lord of the three worlds,
the unfailing characteristics of which is the
-glorious and most profound syādvāda.

All these examples, I think, indicate a historical fact that the usage of the term anekāntavāda (standing for one of the fundamental doctrines in Jainism) rather took a back-seat, while that of the term syādvāda (standing as its resultant doctrine ei., emanating from anekāntavāda itself), with its attractive method of the seven-fold predication and, thus, catching the imagination of scholars as well as laymen, took the front-seat in certain regions and times.

Whatsoever the nomenclature could have been in practice in certain regions and times, it is undoubtedly anekāntavāda or anekānta-dṛṣṭi that stands as the basic or primary doctrine playing a singificant role not only in philosophy, but also on the plane or realm of thought in man's life. Anekānta-dṛṣṭi - non-absolistic attitude establishes a kind of propriety and harmony among different persons or bodies looking at an object, a problem or a henomenon from different points of view. It teaches us to show regard for or extend consideration to the other man's view or other side's stand, and to avoid further controversy, misunderstanding, mistrust and quarrel or confrontation. Such approach naturally inculcates constructive attitude and creates for us healthy and peaceful social atmosphere.

It will not be wrong if I point out, in this context, a recent classical example of the importance and value of having regard,

on the part of each contending person or party, for the other person or party. had not President Regan and President Gorbachev, Heads of two great world power-blocks, having different ideologies, met for summit-talks in their Capitals and discussed issues extending regard and consideration for each others views, the world would have heavily suffered from the catestrophe of heaps of the medium-range nuclear weapons by this time.

Pt.K.C.Shastri thinks[12] that anekānta was born to avoid hiṁsā-violence or to hush up trouble of hiṁsā on the plane of thought, deliberation or discussion. This amounts to saying that to develop anekānta-dṛṣṭi - non-absolutistic attitude, one has to develop ahiṁsāka-dṛṣṭi -non-violent's attiude, which is based on samatā - equality. Perhaps on this ground the Samaṇa- suttaṁ states[13] : In the world of thought the visible form of ahiṁsā is enakānta.

One who is not violent, would also be non-absolutistic; and one who possesses non-absolutistic attitude, would also be non-violent.

The significance and efficacy of all such reflections, views and opinions regarding the doctrine of anekānta have stood the crucial test, even in modern days, at the hands of great thinkers like Gandhji. To elucidate this point, I would just reproduce here my own observations presented elsewhere in a similar context[14]:

Gandhiji's experiments with non-violence and truth, also comprised the application of non-absolutistic view (anekānta- dṛṣṭi), for without it, it is hardly possible to reach truth, which is always non-absolute and many-sided. He did apply it to situations in relevant contexts : He often accepted offers of dialogues and deliberations with the authorities of the British regime with the purpose of knowing their own points of view and with that of giving them chances to reconsider his own earlier assertions on paricular issues. He had the same attitude towards his colleagues and leaders of other political organizations in India. On reasonable occasions even he did not hesitate to step back a little and strike a compromise with the opposite person or group on certain

questions. We get such examples of his broad-sighted or non-absolutistic view having been displayed in some of his dealings with the British regime and the Muslim League on certain issues. Lastly, I may point out that Gandhiji's favourite and well-known multi-religious prayer is a unique symbol of his non-absolutistic attitude being put into practice, which has remained for us now as a source of eternal spirituality, fostering universal outlook nad cherishing universal good.

Like Gandhiji if each one of us develop, in out own humble way, anekānta-dṛṣṭi and practise it, not only our family life and social life will be smooth, happy and peaceful, it would also show its effect on national and international levels in due course. This kind of noble hope is lucidly reflected in the significant words of the great logician Ācārya Siddhasena Divakar, which are worth-meditating upon daily by us all:

Jeṇa viṇā logassa vi vavahāro savvahā ṇa ṇivvahai,

Tassa Bhuvaṇekka-guruṇo ṇamo aṇeyaṁta-vāyassa[15].

Salutations to the Supreme Preceptor of the World, the Doctrine of Anekānta, without which the daily business or practical life of its people cannot be carried on at all.

■

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1. Jaina Logic, Ahiṁsā Mandir, New Delhi, 1981, p.8.
2. Bhāratīya Dharma evaṁ Ahiṁsā, Ahiṁsā Mandir, New Delhi, 1983, pp. 143-151.
3. In Jain Logic naya is a point of view. Naya primarily is of two kinds (1) dravyārthika-the point of view of substance and (2) paryāyārthika - the point of view of modes. Each of these two are of three kinds, making six as the total number of nayas. With the help of all these six nayas one can investigate the whole Reality and know it. This theory is known as Nayavāda, which is earlier and on which stands the system of Syādvāda - the theory of relativity.
4. V.No. 1801.
5. Op. cit., p.147.
6. Some scholars think that Anekāntavāda and Syādvāda are one and the same. Dr. Darbarilal Kothia rightly opposes this view for Syādvāda, which is based on Nayavāda, is just the systematizer of Anekāntavāda. Vide his Jain Darśan aur Nyāya : Udbhav evaṁ Vikās tathā Jain Darśan aur Jain Nyāya : Ek Pariśilan, Ahiṁsā Mandir, New Delhi, Vīra Saṁvat 2513, p.p. 61-62.
7. Outlines of Jaina Philosophy, Jain Mission Society, Bangalore, 1954, p.118.
8. Vide Studies in Jainism, Prof. Hermann Jacobi, Ahmedabad, 1945, p.51.
9. Ibid.
10. Jaina Ethics, Varanasi, 1968, Preface, p.vii.

11. (i) Dr. B.A.Saletore projects this famous verse with all pride at the opening of his treatise Medieval Jainism, Karnatak Publishing House, Bombay, 1938.
(ii) Prof. S.R. Sharma finds this verse even on one of the Memorial Stones (Veeragallu) recording the death of a Jain Hero. Vide his Jainism and Karnatak Culture, Karnatak Historical Research Society, Dharwad, 5 1940, p.55.
12. Vide Op.cit., p.151.
13. Samaṇasuttaṁ, Varansi, 1975, P
14. From my proposed Special Lectures, under R.K.Jain Memorial Lecture Series, at the University of Delhi, on Śrāvakācāra-Jaina Code of Conduct for Householders. Its Significance and Its Relevance to the Present Time, Lecture III-3.
15. Nyāyāvatāra, V.

7

VIJAHAṆĀ AND YĀPANĪYA SAṀGHA

The mode of obsequies or disposal of the dead is found to have been different among the principle religious communities of the world. At times it has also been different in the same religious community in different periods of its history. Early Jaina texts refer to some customs of obsequies like leaving (according to the instructions of the King) the dead body of an ascetic in a hollow, lake or flowing river, or by the side of these places, leaving exposed on the open ground, cremating etc.[1] But Vijahaṇā is a very peculiar and interesting mode of obsequies that was in vogue in an early community of Jaina monks. It also forms the subject of an exlusive Chapter in an early Jaina canonical text.

Vijahaṇā forms the 40th and last Chapter (Adhikāra) in the Bhaktapratyākhyāna Section of the Mūlārādhanā[2] of Śivakoṭyācārya (c. 1st century A.D.), an important and bulky Prakrit text belonging to the early stratum of the pro-canon of the Digambaras. This Adhikāra contains description of Vijahaṇā, a mode of disposal of the dead body of the Kṣapaka (the Ārādhaka monk) who dies a Paṇḍita-maraṇa (wise man's death) viz, the Bhaktapratyākhyāna-maraṇa i.e., death by systematically abstaining from food. This description spreads over some 34 gāhās (Nos. 1966 to 2000),[3] a

brief survey of which can be given as follows:

When the Kṣapaka breathes his last, his dead body should be taken out of the saṁstara (the Kṣapaka's bed on which he observes the great final vow), be placed on a śibikā (a bier) and be removed immediately to the previously decided nisīhiyā (niṣadyakā : ārādhaka- śarīra-sthāpana-sthānaṁ). If it is night time, the congregation should observe jāgaraṇa-bandhan-chedana etc. (Keeping themselves awake, binding and cutting a part of the body like a finger). The nisīhiyā should be preferably at the South-west, the South or the West of the Kṣapaka's place and it should be a secluded, pure, plane and hard ground, not very near to, nor far away from the village or town. On such a carefully selected spot, a handful of hay is to be evenly spread and the corpse is to be placed in supine position with its head towards the village or town. Beside the body should be placed the Kṣapaka's water-gourd and feather-brush. Then the saṁgha should return and observe Kāyotsarga, fast etc. On the third day, some members of the saṁgha, who are well versed in the nimittaśāstra (astrology), should go to the nisīhiyā, study the omens, good or bad, for the saṁgha and for the gati of the Kṣapaka.

Leaving aside some strange beliefs and taboos mentioned in the course of this description, the most outstanding feature that stands before our mind here is leaving or abandoning the corpse of the Kṣapaka on an open space outside a village or town. Pt.Premi observes that this method of disposal of the dead body of the Kṣapaka is unparallelled and has not been mentioned in any other of the Digambara works so far available.[4] Pt.Sadasukhaji Kasaliwal also presents similar observation;[5] but he points out that references to such kind of disposal of the dead are found in some of the Śvetāmbara works, which information he got from some Śvetāmbara scholars.[6] But Prof.Walther Schubirng, who describes the Doctrine of the Jainas after the old sources of the Śvetāmbara canon, clearly states "the corpse" (of the monk dying a

paṇḍita-maraṇṇa) is cremated as a rule and is equally said of the Titthagaras."[7]

It is Pt.Premi who suggested that this mode of disposal of the cropse of the Kṣapaka, which mostly resembles the one that is prevalent amongst the Pārsis in India, appeas to be one of the characteristic features of the early Yāpanīya sect to which Śivakoṭyācārya or Śivārya belonged;[8] and this author has left behind in his Mūlārādhanā this queer feature of the early Yāpanīya sect, which, in later days, seems to have been given up by its later followers. Taking into consideration the date of the Mūlārādhanā (early centuries of the Christian era), there is hardly any chance of the Pārsis influencing the early Yāpanīyas in this regard. Beacause the Pārsis, the followers of Zaratrushttra, came to India some 300 years before the Norman conquest of England i.e., in c.750 A.D.[9]

Now one may ask with what ascetic ideal the early Yāpanīyas could have adopted this mode of disposal of the corpse of the Kṇapaka? Possibly because it is the simplest mode and also causing very little hiṁsā to the subtle beings. Moreover the niṣīhiya could serve as a mini tīrtha to the other monks who are expected to visit and clean such nisīhiya at the beinning of every season (ṛtu) or cāturmāsa. This is one of the religious ordinances (thikappa) prescribed in the Mūlārādhanā itself: gāhā No.1967.[10]

Now the question arises when and why this mode of disposal of the corpse of the Ksapaka was given up by the later Yāpanīyas? This is difficult to answer, for the specific works of the Yāpanīyas have fallen into oblivion[11] and also the Yāpanīyas themselves, who were classed as an indepenent sect as early as the 5th or 6th Cent.A.D., were absorbed by the Digaṁbaras in South India, more particularly in Karnatak, by the 10th Cent. A.D. Moreover this type of Vijahaṇā has not been described or mentioned in any other work by a Yāpanīya teacher, or otherwise, in any other language including Kannada, which preserves several early insciptional references to the Yāpanīya teachers. Even Aparājitasūri

(c. 7th cent. A.D.), the commentator of the Mūlārādhanā, who is said to have been a Yāpanīya, does not give any information of his time about this method. Besides, in the different Kathākośas, associated with the Mūlārādhanā, where there are references to several monks undergoing the Bhaktapratyākhyāna-maraṇa, there is hardly any description or mention of this type of Vijahaṇā. All this means that this appears to have been a peculiar feature of only the early Yāpanīya sect i.e., at least that of the period of Śivārya and prior to him.

About some aspects of the Yāpanīya schism, eminent scholars like Jayaswal,[12] Pt.Premi,[13] Dr.P.B.Desai,[14] and Dr.A.N.Upadhye[15] have done some considerable work. And Vijahaṇā, as described in the Mūlārādhanā, stands as an important and queer feature of the early phase of the Yāpanīya sect. Hence it would be in the fitness of things to see whether the Commentaries on and the Kathākośas associated with the Mūlārādhanā, throw any more light on this sect. Except a thorough elucidation of the huge number of the gāhās of the Mūlārādhanā the Vijayodayā Commentary of Aparājitasūri does not help us in respect of this historical aspect. And Āśādhara's Darpaṇa and Amitagati's metircal rendering are of little use to us in this regard. However, there are some Kathākośas associated with the Mūlārādhanā, which, in one of their corresponding stories, viz., that of Bhadrabāhu,[16] provide us with some interesting bits of information about the background and origin of the Yāpanīya schism, together with some significant spellings of the term for Yāpanīya.

Such available Kathākośas are five:

(i) The Bṛhatkathākośa of Hariṣeṇa in Sanskrit verse (931 A.D.)[17]

(ii) The Kahakosu of Śrīcandra in Apabhraṁśa verse (1100 A.D.)[18]

(iii) The Kathākośa of Prabhācandra in Sanskrit prose (1100 A.D.)[19]

(iv) The Ārādhanaā Kathākośa of Nemidatta in Sanskrit verse (1600 A.D.)[20]

(v) The Vaḍḍārādhane of an unknown author in Old Kannada (c.925 A.D.)[21]

Of these, the concerned story, viz., of Bhadrabāhu, in the Kathākośas of Prabhācandra and Nemidatta, does not contain that part of the story which deals with the Yāpanīya schism. However, the same corresponding story in the remaining three Kathākośas refer to the background and origin of the same, each with different degrees of details, with different interesting spellings of the term and the Vaḍḍārādhane being foremost in giving its wealth of details.

All the three corresponding stories in these three Kathākoaśas, refer to the great twelve-year famine in the Madhyādeśa, to the rise of the Ardhaphālaka- tīrtha or Ardhaphālaka-saṁgha in the Sindnu-viṣaya and to the birth of the Kambaḷa-tīrtha at the town of Valabhi in Saurāṣṭra. Then these Kathākoṣas state that from this Kambḷa-tīrtha (or ṣvetapaṭas,) later in the South, originated the Yāpanīya schism.

Hariṣeṇa says : Tatah Kambaḷa-tīrthāt nūnaṁ Sāvalipattane Dakṣiṇāpatha deśasthe jātaḥ Yāpanasaṅghakḥ: Then from the Kāmbala-tīrtha indeed was born the Yāpanīya sect at Sāvalipattana in the South.

Śrīcandra says : Sayalehiṁ vi paṁjula parihiyavu, uppare kiu kaṁbali-paṁguraṇu, taiyahuṁ huu seyabhikkhu- caraṇu, Sāmalisueṇa tatto vihiu Jappuli saṁghu : All of them, then, wore (a long cloth) straight way, above they wore a blanket; thence arose the following of the white-clad monks; thereafter Sāmali-suta started the Jappuli-saṁgha.

The Vaḍḍārādhane, however, gives greater details: In the country of Sindhu there occured a rift in the Jaina church with the Jinakalpa and there itself flourished the ardhagappaḍa-tīrtha.

This ardhagappadatīrtha spread up to Valabhi in Saurāṣṭra, and from it there arose the Kambala-tīrtha. The followers of this tīrtha, then, came to be known as Śvetapatar. Then in the South, King Sāmaliputra became the founder of the Śveta-bhikṣu-jāpuli-saṁgha.

It may be noted here that the term Śveta-bhikṣu-jāpuli-saṁgha, mentioned by the Vaḍḍārādhane, is very rare and significant.[22] Possibily the author may have intended to leave behind a self-explanatory term i.e., the Yāpanīya sect that was born of the white-clad monks. Besides, what Hariṣeṇa says in brief, is told in a bit clearer terms by Śrīcandra. And the Vaḍḍārādhane rather elaborates the whole matter. Moreover, all these three authors represent, in this story, a tradition that looks upon the Yāpanīyas as a Śvetāmbara schism.[23]

To conclude, now, abandoning the corpse of the Kṇapaka of Ārādhaka on a pure open ground outside a village or town was a queer ascetic practice of the early Yāpanīya sect. It is found described only in the Mūlārādhanā in its Vijahaṇa Adhikāra. This practice appears to have been given up by the later Yāpanīyas. None of the commentaries on the Mūlārādhanā, nor the Kathākośas associated with it, give any reference to the contemporaneously prevalent practice of Vijahaṇa or the like. But three of the Kathā-kośas, associated with the Mūlārādhanā, contain references to the origin, together with its background, of the Yāspanīya schism, the details of which all, more or less, agree together. The term Śveta-bhikṣu-jāpuli-saṁgha, mentioned by the Vaḍḍārādhane is rare as well as significant. Moreover the authors of these three Kathākośas, like Devasena and Ratnanandi, look upon the Yāpanīyas as a Śvetāmbara schism.

■

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1. For further details in this regard vide Life in Ancient India as depicted in the Jaina Canons, by Dr.J.C.Jain, Bombay, 1947, pp.241-242.

2. (i) Śantisāgara Granthamālā, No.13, Sholapur, 1035.
(ii) This is also popularly known as the Bhagavatī Ārādhanā, Anantakīrti Digambara Jaina Granthamālā No.8, Bombay, V.S.1989.

3. All such references are to the Sholapur ediion of the work.

4. Jaina Sāhitya aur Itihāsa, Bombay, 1956, pp.71-72.

5. Intro. to the Bhagavatī Ārādhanā p.13.

6. (i) Ibid.
(ii) These works could be Mahāniśītha, Bṛahatkalpa-sūtra, Bṛhatkalpa-bhāṣya etc. as noted by Dr.J.C.Jain, Loc.cit.

7. (i) Doctrine of the Jainas, Engi. Tr. by Wolfgang Beurlen, Delhi, 1962, p.290.
(ii) My Scrutiny of the portion concerning the Funeral Obsequies contained in the chapter of 'Manners and Customs' given by Dr.J.C.Jain, Loc.cit., showed me that though various kinds of information regarding different modes of disposal of the dead are given here at random, there is no specific reference to the disposal of the dead body of a monk dying a samādhimaraṇa.

8. Op.Cit. pp.56-73.

9. Religion as a quest for Values, by A.R.Wadia, Calcutta,

1950, p.60.

10. (i) The concept of the Parsi mode of disposal of the dead lies in the ideal of maintaining the purity of the Earth, Fire, Air and Water. Vide Religion of Good Life, by Sir Rustum Masani, London, 1954, pp.145-151.

(ii) Encyclopaedia of Religion and Ethics, Vol.IV, under Death and Disposal of the Dead, enumerates the various modes of disposing the human corpse prevailing among the different communities and races of the world. Amongst those, the mode of 'sub-aerial deposit' quite corresponds to the one under our discussion. There also runs a remark : "To leave the body on the ground was probably the earliest, as it is the simplest and most savage form of disposal of the dead".

11. Except the Yṣpanīya- tantra, mentioned by Haribhadra (c. 700-770 A.D.), there is hardly known any independent literature of the Yāpanīyas.

12. Vide History of Jaina Monachism, by Dr.S.B.Deo, Poona, 1956, p.95.

13. Op.cit., pp.56-73

14. Jainism in South India, Sholapur, 1957, pp.97-113, pp.164-170 etc.

15. (i) Yāpanīya Saṁgha: A Jaina Sect, Journal of Bombay University, Arts and Law, Vol. 1.6.

(ii) On the meaning of Yāpanīya, Śrīkaṇṭhikā, Mysore, 1973.

(iii) More light on the Yāpanīya Saṁgha, Annals of the Bhandarkar Oriental Research Institute, Vol.LX.

16. This story in each Kathākośa is based on gāhā No.1544 in the Mūlārādhanā.

17. Siṁghi Jaina Granthamālā, No.17, Bombay, 1943.

18. Prākrit Text Society, Ahmedabad, 1969.

19. Bhāratīya Jñānapīṭha, Delhi, 1974.

20. Jaina Mitra Kāryālaya, Bombay, V.S.2439-2442.

21. Śāradā Mandira, Mysore, 1955 etc.
22. At this context I remember another interesting term standing for the Yāpanīya : The Kannada poet Janna (1209 A.D.) in his Anantanātha Purāṇa qualifies Municandra Traividya by the term jāvaḷigeya. Vide Dr.Upadhye, A.B. O.R.I. Vol. LX.
23. It may be noted here that both Devasena (the author of the Darśanasāra) and ratnanandi (the author of the Bhadrabāhu Carita) also look upon the Yāpanīyas as a Śvetāmbara schism.

8

ON THE CONCEPT OF TRUTH IN JAINISM

It is difficult to define poetry in a sentence or two; but we can describe its nature for duly understanding what poetry is. Similarly it is equally difficult to define truth; but its nature can be described and understood. In the context of the Householder's Ethical Discipline ei., ācāra-dharma, the Jaināсāryas have given it still a considerably wide connotation, which Prof R.Williams calls the Jaina interpretation of truth.[1]

Authorities on the Householder's Code of Conduct - Śrāvakācāra present several aspects of the nature of truth as follows:

Umāsvāmi states[2] that speaking what is not commendable is falsehood; and Pūjyapāda, the reputed Commentator, explains that what causes pain or suffering to a living being is not commendable, whether it refers to the contextual fact or not. Thus the spoken words that inflict any kind of injury to living beings is falsehood. Almost bringing out the same purport and elucidating the scope to some extent, Svāmī Samatabhadra states[3] : Abstaining oneself from speaking and from asking others to speak gross falsehood, and also from truth that causes injury to others, is called by sages Satyāṇuvrata - the Minor Vow of Truth. Vasunandi says[4] : One should not uttar untruth out of attachment - rāga or

hatred - dveṣa, and even truth, if it causes destruction of a living being. Svāmi Kārtikeya presents[5] the very Jaina view of lay life and culture in this regard : The Satyāṇu-vrata - the Minor Vow of Truth is abstinence from harmful, rough, cruel or secret-divulging speech and the use of harmless and balanced words that give satisfaction to living beings and also words that express sacred truth. The Sāvayapaṇṇatti, however, records[6] the positive aspect of truthfulness : One's speech should be based on the pursuit of the good for both the worlds and also on the avoidance of what is harmful to oneself, to others and to both together. But Amṛtacandrasūri's treatment of the Minor Vow of Truth is quite worth nothing, though he has adopted a negative approach to truth[7] :

Any statement made through Pramatta-yoga-careless activity of body, mind or speech is falsehood. It is of four kinds :

(i) Denying the existence of a thing with reference to its position, time and nature, when it actually exists. For example, to say "Devadatta is not here" when he is actually present there.

(ii) Asserting the existence of a thing with reference to its position, time and place, when it does not exist at all. For example, to say "The pitcher is here" when it is not at all there.

(iii) Representation of an existing thing as something different from what it really is. For example, when a horse is said to be a cow.

(iv) When a speech is ordinarily garhita-condemnable, sāvadya- sinful or apriya-disliked.

Moreover, according to Amṛtacandrasūri, back-biting, harsh, unbecoming, non-sensical or unethical speech is condemnable. That kind of speech which provokes another to indulge in causing injury like piercing, cutting, beating etc., or which is likely to lead to destruction of life is sinful; and speech causing to others uneasiness, pain, hostility, misery or anguish etc., is disliked. All these kinds of speech are actuated by pramattayoga - passion in the form of anger, greed, hatred or deceit and, hence, by falsehood, which

involves hiṁsā or injury of some kind or other[8]. But when a sage or preceptor extends sound and beneficial advice to others regarding their bad habits or vices etc., he cannot be said to have uttered false words, even though the concerned person may feel, ashamed, uncomfortable or hurt (for the time being). Hence intention is always the determining factor in each case.

With a view to explaining the deeper implications of the Minor Vow of Truth - Satyāṇuvrata, the Jaināc̄āryas, both the Digambara and Śvetāmbara, have given in their treatises on the Householder's Code of Conduct - Śrāvakācāra various classifications of asatya - falsehood and satya - truth.[9]

Lastly, we should note, that these Ācāryas have cautioned the householder against five principle aticāras-transgressions[10] , to be meticulously avoided in the course of their righteous life :

(i) mithyopadeśa - false preaching or advice

(ii) rahasobhākhyāna - disclosing other's secrets

(iii) kūṭalekhākṛti - forgery

(iv) nyāsopaharaṇa - breach of trust

(v) sākāramantrabheda - divulging inferences drawn from behaviour or gestures

All this deliberation, with relevant textual evidence from ancient and medieval authorities on the Householder's Code of Conduct 'Śrāvaka- dharma or Śrāvakācāra', leads us to conclude that the Jainācāryas' investing Satya - truth with considerably wider connotation and special interpretation is a very thoughtful and commendable effort that ultimately goes to strengthen the Jaina Supreme Doctrine of Ahiṁsā.

■

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1. Prof.R.Williams observes that the term Satya has been given such a wide connotation that it is scarcely possible to render it merely as 'truth'. Its specifically Jaina interpretation was already apparent to Ācārya Pujyapāda and its amplitude has been concisely expressed by Ācārya Vasunandi. Vide Jaina Yoga, London Oriental Series, Vol.14, London, 1963, p.71.

2. (i) Tattvārtha-sūtra, VII-14.
   (ii) Sarvārthasiddhi, VII-14.

3. Ratna Karaṇḍaka Śrāvakācāra, V.35.

4. Vasunandi Śrāvakācāra, V.210.

5. Kārtikeyānuprekṣā, V.333-36.

6. Sāvaya-paṇṇatti (with the Commentory of Haribhadrasūri), Ed.Shri V.K.Paramanand, J.J.Mandal, Bombay, 1905, V.264.

7. Puruṣārtha- siddhupāya, Sacred Books of the Jainas, Vol.IV, Lucknow, 1933, Vs.91-100.

8. (i) Hence here truth assumes the form of ahiṁsā - non-hurting or non-injury.
   (iii) And Amṛtacandrasūri in his Puruṣārthasiddhyuapaya has systematically tried to convince us that every other vow in Jainism is but another form of the first vow viz., ahiṁsāṇuvrata.

9. Prof.R.Williams has noted them with certain observations, Op. cit., pp.71-73.

10. (i) Jainācāryas, both Śvetāmbara and Digambara, have given

different designations for some of these transgressions–aticaras; and even when all of these five bear the same designations, divergent interpretations of them are presented by different Ācāryas. This phenomenon can be taken as nothing but looking at a thing from different angles of vision.

(ii) Here I would present only Amṛtacandrasūri's list as a representative pentad.

9

SOME PROBLEMS OF TRANSLATING EARLY JAINA TEXTS

Jaina works could be ancient, or pre-medieval, early medieval and later ones. They also could be mainly in Prākrit and Sanskrit. Translating these works in English, an act which must precede serious Jinistic studies, has to face several problems. I shall here prefer to restrict discussion to the problems of translating into English the early Prākrit texts, namely canonical, exegetical and other cognate works.

The history of translation of early Jaina Prakrt texts into English, unlike that of the Samskrit and Pali ones, is neither far long nor far wide. Hermann Jacobi's English translation of the Ācāranga-sūtra nad the Kalpa-sūtra (Sacred books of the East, Vol.XXII, 1884) and next of the Uttarādhyayana- sūtra and the Sūtrakṛtānga (S.B.E.Vol.XVL, 1895) can be said to be the pioneering and systematically planned work in this field. Thereafter the translations of early Jaina Prakrt texts - some complete, some in part and some in contextual form, - have been produced now and then by foreign[1] and Indian scholars, the recent notable attempts being by scholars like Taiken Honaki and K.C.Lalwani. In between Jacobi and the last- noted two scholars stand those like Hoernle, Barnett, Schubring, K.V.Abhyankar, A.N.Upadhye, H.B.Gandhi,

N.V.Vaidya and a few other scholars. Taking a bird's eye-view of all such attempts we find that we as yet have not been able to arrive at the complete translation of even the main canonical texts into English, let away be that of the exegetical and other ones. Bringing out thorough critical editions of these texts and their English translation has been a long-awaited desideratum, without the achievement of which the prospects of Jaina studies in the Western and other foreign Universities are bleak.

For translating an early Prakrt text is, it is essential that we must have its critical edition. We so far possess critical editions of only a few canonical works. As regards translating the exegetical literature, this is yet to begin. But waiting too long for the critical editions of all these texts would considerably retard the translation task. It is hence advisable that efforts towards translating may go ahead, at present with the available editions of the texts.

The translator of course should be well equipped with the basic tools of the job - a good knowledge of Prakṛt grammar and lexicon, of Jaina dogmatics, doctrines and philosophy of the concerned religio-historical and socio- cultural background[2], with ability to institute comparative studies[3], besides his possessing a more than ordinary command over English language. He has carefully to take into consideration the archaic and pithy nature of Prakṛt language and the peculiar style found in some of the texts.

Though the text is in prose, at times the meaning in the English translation has to be supplemented with additional words put in brackets or with notes added at the foot. Otherwise clear expressivity of thought or idea cannot always be achieved in the translation.

Many a times a literal translation in English does not bring home the intended sense of the original text. In such context we have to honour, partly or wholly, the following dictum : A true translation should strike a balance between fidelity and creativity, between interpretation and obj.ctivity.[5] Let me extend an example within my own experience : A literal translation of a line, would

be: That is religion where there is compassion. But, for clarity, I would render it as follows: That is a true religion which has compassion as its basis.

In the case of Sūtras we have to resort rather to the method of free translation, which is termed as chhāyānuvāda by some scholars. Otherwise it is difficult to arrive at the intended meaning of the original. If the text is in verse the task of translating becomes still harder. A metrical translation in English demands a special qualification of English metrics, poetics and vocabulary on the part of the translator. Hence the translation in prose of such verified texts normally fares better. But when the Prakrt text is just a contextual metrical portion by way of quotation of a verse of a few verses, one can translate them in free verse, which can bring variety and beauty to such work. I have carried in my studies this experiment at such contexts. The following verse and its rendering in free verse may be noted :

Khammāmi savva jīvāṇaṁ savve jīva khamaṁtu me

Mettī me savva bhūdesu veraṁ majjha keṇavi[7]

I do forgive all beings ever;

May they forgive me too so!

Let me love one and all for sure,

Let me be an enemy of none![8]

Such technique of translating in free verse can also be fruitfully used in the case of Prakrt llyrical verses and religious ballads. I have rendered the entire 22nd Chapter, namely the Rahanemijjaṁ, in the Uttaradhyayana- sūtra, in English free verse, free quartain[9], one or two of which can be reproduced.

(39)[10]

Rājīmatī noted Rahanemi's mind disturbed,

And (so also) his exertion deleted;

Losing not her presence of mind,

Her own self there she defended.

(40)

That daughter of the great King,
Steadfast in her restraint and vows,
Protecting the honour of her clan
And of family and virtue, spoke to him:

(41)

Were you handsome like Vaiśramaṇa,
Were you pleasing like Nalakūbara,
And the very Purandara incarnate were you,
I should have no desire for you.

At times we have to adjust the translation to the genius of the English expression while choosing a word or a phrase for the corresponding Prakrit one in the original text. I was, a few days back, rendering the Gommaṭesa-thudi[11] and could not be satisfied with the literal rendering of the last recurring line of the verses in the hymn, namely,

Taṁ Gommaṭesaṁ paṇamāmi ṇiccaṁ.

by using 'bow' or 'bow down' for 'paṇamāmi', for it did not bring down the due sense of the original Prakrt word, nor did it suit the English expression. After some serious thinking, the following translation struck to my mind and to my satisfaction:

Before that Gommaṭesa ever I kneel![12]

These are some of the problems, surely not exhaustive, of translating early Jaina works into English, discussed in general and also in the light of my own experiments. German scholars, as noted above, have been pioneers in translating into English the early Jaina texts, as also they have been so in Jaina studies in general. Then some other foreign and Indian scholars have tried their hands, now and then, at this work. It is high time that some more Indian scholars should come forward to take up this work on a systematized plan, so that it can encourage the Jaina studies among the Westerners as well as among those using English as medium in their higher learning. ■

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* A summarised and revised version of thoughts presented at the 'Symposium on the Problems of Translating the Jaina Works', held at the P.V.Research Institute, Varanasi, in March 1981 and published Pt.Bechardas Memorial Volume, Varanasi, 1987.

1. (i) For some more details in this regard, one can go through N.M.Tatia's (1) A Random Selection of Researches in Jainology by Foreigners, Tulsī Prajñā, Vol. V, Nos.9-10, and (2) A further Selection of the Researches by Foreigners, Tulsī Prajñā, Vol.V, Nos.11-12.

   (ii) We can also note in this context that some attempts of translating the early Jaina Prakrt texts into German, French, Italian and Japanese languages also have been made.

2. Vide Jacobi's translation of jasokāmī as 'famous knight', Sacred Books of the East, Vol. XLV, 1895, p.118.

3. Vide Alsdorf's translation of (Uttarādhyayanasūtra, XXII, V.42) as 'you intend to re-enter wordly life in 'Vāntaṁ Āpātuṁ' Kleine Schriften, Glasenapp Stiftung, Band 10, Weisbaden 1974, pp.178- 185.

4. After seeing some raw attempts at translating and elucidating some Jaina canonical verses and passages, I feel like remarking, after the manner of Hāla, as follows:

   Amayaṁ khalu Jiṇavayaṇaṁ sammagatthaṁ je na yāṇaṁti
   Aṇuvāya-kajjaṁ pi kuṇaṁti kah te na lajjaṁti

   "The words of the Jina are indeed like ambrosia. Those

who do not know their right meaning but venture to translate them, how can they fare well?"

5. As concluded by the Poet-translators Workshop, organised at Bhopal by the National Sāhitya Academy in September 1976.
6. The citation is from the Niyamasāra-ṭīkā (1.6) of Padmaprabha.
7. The Mūlācāra, V.43.
8. Vaḍḍārādhane : A study, Dharwad 1979, p.148.
9. To be published shortly.
10. The number of the gāhā in the Chapter.
11. (i) Attributed to Ācārya Nemicandra.
    (ii) I am aware that he belongs to the tenth century A.D.; however, I am quoing the translation by way of an example.
12. The versified translation of the hymn, with introduction and critical notes, is to be published shortly.

10

SOMADEVASŪRI AND HIS INNOVATIONS IN THE PRACTICE OF THE VOW OF GIFT

In the course of their General Editorial to the Upāsakādhyayana of Somadevasūri (959 A.D.), Dr.A.N. Upadhye and Dr. Hiralal Jain present the following observation:

Though the basic nature of Śrāvakācāra - the Code of Conduct for Householders has remained the same for centuries, the classification of the various vows, the technical words used for them and the enjoined mode or manner of their observance effected by the various Jainācāryas (like Jinasena, Somadeva, Vasunandi, Devasena, Hemacandra etc.) show its progressive trends, depending on the various regions, their needs and times. Such progressive trend is found decisively and exceptionally conspicuous in the case of Somadevasūri in respect of the Śiksāvrata dāna - the Disciplinary Vow of gift or Charity, which is also one of the constituents of Caturvidha Śrāvakadharma - Fourfold Way of Righteous Life of the Householder that seems to have been enjoined at the initial stage of the householder's path.

This Disciplinary Vow, generally known as dāna, which has played a significant role all along the course of the history of

Jainism, is also designated as atithi-saṁvibhāga - sharing with atithi - the ascetic, or Sādhu (bearing a special Jaina meaning of ascetic or monk or sādhu) by Ācāryas like Umāsvami, as vaiyāvṛtya (rendering service to monks by householders) by Samantabhadra, Vasunandi etc., as atithi- dāna giving alms etc., to monks) by Amṛtacandra, and as atithi-pūja (adoration of monks or Sādhus) by a few others, in their respective treatises on Śrāvakācāra.

But it is Somadevasūri alone who uses the simple term dana throughout his treatment of the subject at considerable length in Kalpa 43, spread over about 87 verses (765 to 852) of his Upāsakādhyayana, a portion of the reputed Yaśastilaka-campū.

Jainācāryas, both in the Digambara and Śvatāmbara traditions, generally recognize the following five factors of Dāna in their treatment of the subject:

(1) Pātra - the recipient

(2) Dātṛ - the giver

(3) Dātavya (Dravya) - the thing to be given

(4) Dāna-vidhāna - the method of giving

(5) Dāna-phala - the fruit (result) of giving

Moreover, they generally present the following classification of the first factor of dāna viz., pātra - one who is fit for receiving gift or charity, as follows:

(1) Uttama pātra - the best recepient (Jaina monk or Sādhu)

(2) Madhyama pātra - the mediocre recipient (the householder mounting the ladder of pratimās)

(3) Jaghanya pātra - the least Satisfactory recipient (the layman equipped with right belief, but not yet duly observing the enjoined vows)

But Somadevasūri presents an additional classification of pātras that categorically introduce into the practice of this Disciplinary vow of Gift by the householder, some progressive innovations that conspicuously reflect the Ācārya's pointed foresight and dynamic attitude in recognizing the useful services of erudites,

experts fulfilling socio-religious needs, enhancers or enlighteners of religio-spiritual interest among the common members of the Jaina Social Organization (Jaina Saṅgha). Prof. R.Williams remarks in his Jaina Yoga (p.152) : "Somadevasūri seems to be the originator of another classification of the pātras designed to put a premium on erudition."

The verse containing this classification (v.808) runs as follows:

Samayī sādhakaḥ Sādhuḥ Sūriḥ Samaya-dīpakaḥ

Tatpunaḥ pancadhā pātramāmananti manīṣiṇaḥ

The wise also recognise the following five as the proper recipients:

(1) Samayī - ascetics and laymen who duly follow the teachings of the Jina

(2) Sādhakā - experts or specilists in sciences of practical utility to the community in general

(3) Sādhū - ascetics and laymen who observe the basic as well as the secondary vows enjoined to them

(4) Sūri - leaders or guides of the members of the community in respect of ethical and religio-spiritual matters

(5) Samayadīpaka - enhancers or enlightens of the teachings of the Jina.

Further in the subsequent 8 verses (vs. 809-816) the Ācārya elucidates and brings out the significance of the contents of v.808 already noted above. Of these, the two categories viz., sādhaka and samayadīpaka are quite innovative and, hence, deserve our special notice. The Sādhakas include astrologers, physicians, conservators (of images etc.), whom the community often needs without dependence on others (from rival social or religious groups). The Samayadīpakas include erudites, literary figures, orators, debaters etc., who enlight or explain the members of the community the teachings of the Jina in an effective manner (and kindle interest in others too).

It may be noted that in the introductory verse (v.479) of his treatment of this Disciplinary Vow of Gift, Somadevasūri enjoins

the householder to take into consideration deśa - region and kāla - time (besides the other three factors) while giving gift. Moreover, prior to treating this subject in Kalpa 43, we rather see the sprouts of his innovative or progressive attitude, as he declares in v.476 his concerned ideology:

Dvau hi dharmau gṛhasthānāṁ laukikaḥ pāralaukikaḥ,

Lokāśrayo bhavedādyaḥ paraḥ syādāgamāśrayaḥ.

The Code of Conduct or righteous life of householders has two sides : One concerns this world - his day-to-day practical life; and the other relates to the next world - his spiritual pursuits. And he, as a practical thinker, further remarks (v.479):

Saṁsāra-vyavahāre tu svataḥ

Siddhe vṛthāgamaḥ.

Social practices are self-explanatory; scriptuses are not needed to expose or explain them.

Now coming back to somadevasūri's treatment of dāna in general, and his additional classification of the pātra - recipients fit for gift or charity (vs.808-817) in particular, I would once again stress on the Ācārya's foresight, originality, innovative and progressive attitude in this regard and respectfully mark him as an astute yugacikitsaka - physician of the age (as usually are the Jaināсāryas, to a more or less degree), who could feel the pulse of his region and time, and prescribe such requisite soico- religious practices with a view to keeping Jainism not only intact but also on progressive line.

■

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11

SOME THOUGHTS ON JAINA PURĀṆAS AND NARRATIVE LITERATURE

Learned Friends, Let me, at the outset, express my sincere gratitude to the Executive Body of the All India Association of Prakrit and Jaina Studies, for their confidence extended to me for presiding over the deliberations of the Jaina Purāṇas and Narrative Literature Section of its first nad historic Session held here under aegis of the P. V. Research Institute.

We are rather proud to assemble here on the the premises of this P. V. Research Institute, which is the oldest to serve the cause of higher studies and research in the realms of Prakrit and Jainology nad which, coincidentally, also happens to celebrate now its Golden Jubilee. Besides, we are equally proud to be in this historic city, Vārāṇāsi which has been for centuries a unique centre of learning and pilgrimage, and the soil and surrounds of which have been rendered sacred and spiritually cultured by the movements and teachings of several great Indian saints and seers, including the revered Tīrthaṅkaras like Pārśvanātha and Mahāvīra. With this inspiring background and with your enthusiastic gathering for the maiden Session of this conference, I feel assured of your full co-operation in discharging the duties of this office entrusted

to me.

It is the usual practice of the Sectional President to present in his address a bibliographic survey of publications coming out during a particular period and also make an appraisal of researches carried out in the concerned field. But I think, such survey is not desirable, for you all, as scholars interested in this field, are expected to know about such publications. Nor is it justifiably practicable to enter, at this hour, into such appraisal. Moreover it is the maiden Session of this newly emerged Conference. Hence I propose to limit myself to setting critically a few desiderative tasks and prospects for consideration, choise and undertaking, and also to stressing over a word or two for the equipment and encouragement of freshers and youngsters moving into this fascinating field viz., the field of the Jaina Purāṇas and Narrative Literature. Such limiting brings me on the following points:

(i) A Descriptive Master Catalogue of Jaina Purāṇas.

(ii) Historical core of the Ādipurāṇa or Ādiśvaracarita.

(iii) Jaina Narratives preserved in the Cūrṇis.

(iv) Some tips on higher studies and research in Prakrit and Jainology.

I

The Jaina Purāṇas actually form a branch of the vast Jaina Narrative Literature. But by vircue of their antique nature, magnitude, certain characteristics and objectives, they have assumed for themselves a class of their own viz., the Purāṇas or Caritas. This class is also significantly designated as the Prathamānuyoga. These Purāṇas can be divided into two categories :

(I) The Mahāpurāṇa or Triṣaṣṭi-śalākā puruṣa-carita (Biographies of Sixty-three Great Personage), and

(II) The (Laghu) Purāṇa or Carita (Biography of one Great Personage). Unlike the Hindu Purāṇas, the Jaina Purāṇas have not been fixed into definite numbers (such as 18 and 8); nor are

they tied to one language (such as sanskrit). They, depending on the needs of time and place, have been composed in various Indian Languages, ancient, medieval and modern, such as Prakrit, Sanskrit, Apabhraṁśa and some of the regional languages, thus all these Purāṇas amounting to a considerably large number spreading over a vast period ranging from C.400 A.D. to 1700 A.D. With their peculiar cosmographical and mythological settings, the Jaina Purāṇas are mostly encyclopaedic in nature and mainly aim at illustrating the life-history of great religious personages for the benefit of the liberable souls at large.

The origin and the progressive growth, for a pretty long time, of these Purāṇas, of course, marks a note-worthy rich tradition of numerous Jaina teachers and scholars sincerely dedicated to composing them. But so far we have no solid means of having a panoramic view of all these Purāṇas, so that our studies and researches in thsi field would lead to wider perspectives and fresh findings. Hence, I feel the need of a Descriptive Master Catalogue of the Jaina Purāṇas, composed in Prakrit, Sanskrit, Apabhraṁśa, Hindi, Kannada and also possibly, in old Gujarati, Rajasthani, Tamil and Telugu. To substantiate such need, let me now put forth a succienct critical account of the Jaina Purāṇas composed in Kannada.

The Jaina Purāṇas have been composed in Kannada from 941 A.D. to C.1700 A.D. There is one Mahapurāṇa, composed in 978 A.D., by the great Cāmuṇḍarāya and entitled Triṣaṣṭilakṣaṇa-mahāpurāṇa, which is popularly known as the Cāvuṇḍarāya Purāṇa. And there are more than thirty extant (Laghu) Purāṇas or Caritas (about twenty on the Tīrthaṅkaras, and twelve on the other Śalākāpuruṣas) composed between 941 A.D. to C.1700 A.D. All are by the Digambara authors. It is interesting to note that the poet Nāgacandra (C.1100 A.D.) has entitled his work (of the second category) as Rāmacandra-carita-purāṇa.

The earliest available Kannada classic, poetry of a very high order, is the Ādipurāṇa (941 A.D.) by the great Pampa, who is known in the scholastic world as Ādikavi and also as Purāṇakavi. The earliest- but-one Kannada prose work is the already referred Triṣaṣṭi- lakṣaṇa- mahāpurāṇa (978 A.D.) by Cāmuṇḍarāya. The reputed Pampa, Ponna and Rana known as the Ratnatraya of Kannada Literature, have composed respectively the Ādipurāṇa (941 A.D.) the Śāntipurāṇa (950 A.D.) and the Ajitapurāṇa (993 A.D.). These and several other Purāṇas (composed on the various Tīrthaṅkaras and other Śalākāpuruṣas) are evaluated as excellent religious and literary works in Kannada. Cāmuṇḍarāya, in the Introductory Part of his work, states that there had been a great tradition of eminent teachers composing the Mahapurāṇas, such as Kūcibhaṭṭāraka, Śrīnandimunīśvara, Kavi- Parameśvara, Ācarya Jinasena and Gunabhadra; and that he has mainly based his work on those of Ācarya Jinasena and Guṇabhadra.

The voluminous Mahapurāṇa (Adipurāṇa and Uttarapurāṇa) of these two celebrated saints and teachers, composed in Sanskrit, is well known. Parameśvara's (or Paramesthi's) Mahāpurāṇa, from which Caāmuṇḍarāya quotes a few Sanskrit verses, has not come down to us.

We can say that it was in Sanskrit; and according to Dr.A.N.Upadhye, (Literary Predecessors of Cāmuṇḍarāya, Journal of Karnataka University (Hum.), Vol. VI, 1960), it could be in the Campū form. About Kūcibhaṭṭāraka and Ṣrinandimuni, the earliest in this line of the Purāṇakāras, and also about their Manāpurāṇas, we are in complete darkness - even in respect of their being referred to by any others elsewhere. Could it be that their Mahāpurāṇas, or at least one of the two, were/was composed in Prakrit? Almost all early Jaina works are found to have been composed in Prakrit.

The earliest available Paumacariyaṁ (a Laghu-Purāṇa) of Vimalasūri is in Prakrit. So far no Mahāpurāṇa in Prakrit has come to light. Cāmuṇḍarāya too does not specify the language in respect of any of the Mahāpurāṇas of his predecessors. In this work, he has quoted a few Prakrit verses, some being not traceable to their proper sources. Several Prakrit words nad phrases are found scattered in the course of its text. Hence it is possible that he might have passed his curious eye over one or two Prakrit Mahāpurāṇas; and thery/it could be none else than these/this composed by the great Kūchibhattāraka and/or Śrīnandi- munīśvara.

I hope, such interesting findings arising from such brief critical account of the Jaina Purāṇas in Kannada might have now brought you home the importance of wider studies in this field. And the proposed Descriptive Master Catalogue world, no doubt, serve as the gate- way to such and other wider perspective and fruitful studies. Hence it is highly desirable that there should first come out individual Descriptive Catalogues of the Jaina Purāṇas in different possible languages, which all would then naturally lead to the constitution of the Master Catalogue.

II

. Coming to the second point, amongst the biographies of the Śalākāpuruṣas (Great Personages) of the Jaina Mahapurāṇas, particularly amongst those of the Tīrthaṅkaras (Ford-makers), Ṛṣabhadeva has been given outstanding prominence with far greater details of his life-history and with longer space alloted for the same. Moreover the Jaina tradition preserved here, and also elsewhere, is unanimous and intact on Ṛaṣabhadevas being the first to preach the Ahiṁsādharma and higher values of life, to bring a good order in the society and to lay an ideal path to perfection - the sum total of which all, later, came to be known as Jina- dharma.

In very old days we had, of course, no chroniclers or historians. The old and important factual events were preserved

first in oral traditions and, then later, in the written ones. The Jaina Purāṇas originated in such a process and then progressively grew with objectives of generating religious awakening and enlightenment and of guiding spiritual welfare for the followers of the creed. To heighten effect and create awe and reverence etc. myths and cosmographic settings etc, were also texturised as the inseparable and even rather bulky parts of these Purāṇas.

Now, for practical purposes, in respect of the Ādipurāṇa or Ādiśvaracarita, if we leave aside, for the time being, the descriptive details about his hoary antiquity, previous births, the mother's dreams, the Pañcakalyānas, the enormous physical height, the fabulous life-span etc., given at the imposing cosmographic background, as mythology, but accepting at the same time, their religio-spiritual significance meant by the Jaina Seers and authors for the laity at large, the traditional matter preserved in this Purāṇa/Carita could no doubt be the historical core of his biography.

But, as modern times would expect, such core has to be adequately corroborated by archaeological, inscriptional, non-Jaina literary evidences etc. But unfortunately serious, continued and co- ordinated efforts have not been put by us towards this directopm. The interpretation of some of the Indus Valley Seals and Images has to be re-attempted thoroughly, taking note of the clues from the later conflicting views on them held by some of the Vedic and other scholars. Let me remind that Prof.S.A.Dange has recently tried (Presidential Address, Vedic Section, A.I.O.C., Shantiniketan, 1982) to critically analyse some such details given by some scholars, and to sound a note of appeal to the Vedic scholars themselves in general, not to take them (these details) lightly. One would find that such and other details of such studies have almost reached a stage now, when the same figure on the same seal look like Śiva, Ṛṣabha and Brahma too! Then, the relationship of the view of Pre-Vedic and Non-Āryan Origin of Jainism, (as connected with Ṛṣabhadeva of the Indus valley culture days) with the postulation of the ancient Śramaṇic culture/religion of North-East India

(Dr.A.N.Upadhye's Introduction to the Pravacanasāra, R.J.S.Vol.IX, Bombay 1935) is yet to be established.

Moreover we do not have, so far, a single compact and handy monograph, wherein whatever episodes of the life of Ṛṣabhadeva depicted in Sthānāṅga, details of Vedic references made to him in various contexts, the Hindu Purāṇic details, the reference in the Vajrāyaṇa (Tantric) Buddhist Ārya- manjusri-mūlakalpa etc. are duly discussed, compared and coordinated, and the result so obtained is stated in clear terms. Hence, holding fast to this part of the ground already covered, such and other requisite efforts have to be carried through for a cumulative and uncontroversial outcome, honouring, all along, the overall experience that authentic Jaina tradition more often than not has proved to be history to a large extent; and then, surely, Ṛṣabhadeva would be accepted as a historical person on all hands.

III

Now coming to the third point, India with its warm and salubricus climatic conditions and congenial social and family atmosphere, is for long known as the home of numerous interesting tales, parables, fables etc. When Mahāvīra, and also the Buddha, picked up Prakrit, the natural language of the people, for preaching and teaching religious principles and ethical values to them, and that also through simple tales, illustrations, examplification etc, it marked an important event in the social and cultural history of India. Such narratives, avowedly meant for the common people, naturally reflected glimpses of their day-to-day life. Following the great Seer, the Jaina saints and teachers later harnessed this instructional art fruitfully and turned out to be adept story-tellers in course of time.

The oral tradition of this art, nurtured and maintained in their sermons, was as a matter of course, further continued in the written one too. They thus cultivated and utilised for centuries various types of narratives to instruct and educate the laity and the masses round about them in an interesting and entertaining

manner. As a result there emerged a magnificient flow of Prakrit Narrative Literature, which gradually grew to a vast extent, covering a long period between c.400 A.D. to 1700 A.D., and assuming various forms, types and trends such as Purāṇas/Caritas, religious novels and romances, historical and semi-historical tales, kathākośas, satires, legends, myths, didactic tales, parables, fables, fol- tales etc., wherein the society depicted, on the whole, came to be more popular and realistic than aristocratic and artificial. Hence it embodies a mine of significant social and cultural data, which is indispensable for the thorough reconstruction of the cultural history of India.

This magnificient stream of Prakrit Narrative Literature, I would stress, has a very resourceful tributary, so very important for its age, size, strength, riches, reliability, variety and utility. This tributary is none else than the most important layer of the Jaina exegesis viz., the corpus of the Cūrṇis, more exactly its massive narrative part, the veritable treasure of numerous multi-valued narratives of varied types, upon which the medieval and late medieval Jaina teachers liberally drew and compiled numerous Kathākośas.

The Cūrṇis, which are composed (during c. 7th Century A.D.) in Prakrit prose, mixed with Sanskrit in different degrees, hold a position of juncture in the Jaina exegesis, marking a departure from the archaic Prakrit verse of the Niryuktis and the Bhāṣyas on one hand and paving the path for the classical Sanskrit prose of the Ṭīkās on the other. The cardinal aspect of the many-sided value of the Cūrṇis is it's preserving intact the old Prakrit narratives in their own grand inimitable style. These narratives, which were nurtured and operated, on need, in the oral tradition, as hinged on the lively telegraphic line of the Niryuktis and Bhāṣyas, were carefully set down in writing for the first time, with all their riches and niceties, in the Cūrṇis. And these narratives, let me repeat, naturally embody a fund of significant information regarding the cultural wealth of ancient and early

medieval India.

But unfortunately this mass of narratives, as a whole, has not been so far subjected to systematized studies so as to bring out its manifold values - social, cultural, religious, historical, literary, linguistic etc. Of course it is a gigantic tast, for which the Cūrṇis themselves have to be duly studied first, not in isolation, but in their triple relationship with the Niryuktis, Bhāṣyas and Ṭīkās and also with an eye on the concerned Canonical and some Pro-canonical works and medieval and late medieval Kathākośas, keeping all along in view the ideals and labours of Prof. Leumann; and separate critical editions, such as Āvassaya Tales, Uttarājjhayaṇa Tales, Dasaveyāliya Tales etc., have to be brought out; and, then the cumulative outcome has to be laid down. All this, I am sure, will yield astounding results. I have experienced, to my joy, such an outcome on a micro-scale by exerting myself in my short study entitled Āvaśyakacūrṇi and the Tale of Cilātīputra (published in the Tulasī Prajñā Vol. VI, No. 12, March 1981). I am also aware that such a task is not only gigantic but also cumbersome for, in the present state of affairs, all the Cūrṇis (as stated by literary historians) have not come down to us; of the available ones, all are not found in print; the printed ones too are not critical editions – too many hurdles for an individual to remove. But we cannot further ignore this desiderative task. Some institute, or some body of enthusiastic scholars, must come forward, undertake it, plan for it and execute it.

IV

Lastly, a word or two for the equipment and encouragement of freshers and young scholars moving into the province of higher studies and research in Prakrit and Jainology or its district of the Jaina Purāṇas and Narrative Literature, which is no doubt rich and varied. But you have to choose your tasks carefully, build your scholarship through sustained hard work and honest industry and achieve them. Hurry and shortcuts in approach in the realm of research would render you dwarf and keep your goals beyond reach. Similarly taking several problems on hand and lingering on without

finishing a single one, would bore and disappoint you. One at a time, and that too to be fruitfully completed within a fairly right time, should be the guiding self-disciplinary principle kept before you throughout your career. And lastly may you be tempted by quality rather than quantity in your persuits of higher studies and research, always aiming at a genuine problem - be it or be it a research paper or a doctoral dissertation.

Let me illustrate the lack of some of these basic ideals as reflected in my own observations and experiences. On the occasion of the Ujjain Session of the A.I.O.C.(1972), on the last day, we had invited Prof.Alsdorf to our Prakrit and Jainism Section; and in his informal address he passingly remarked that out of about thirty papers presented thereat, only three or four had problems for them ei., most of the papers were descriptive and had no true research stuff. This fact was again brought out by Prof.D.D.Malvania on a similar occasion at the Dharwad Session (1976) of the same Conference. And I have observed that more or less the same conditions prevail even today. So I modestly appeal, to take a serious note of this and nip off this trend, if existing in whosoever's case, in its bud only. Then, peeping a little at the recent zone of Ph.D.Studies, we find that prototypical trends and approaches rather dishearten us though the number of subjects or topics covered is gratifying. If we pass our eyes over the informative list of Ph.D.dissertations (written or being written) in our contextual range of the Jaina Purāṇas itself (Higher Education and Research in Prakrit and Jainology, Saṅkāya Partikā I, Śramaṇavidyā, Vol.I, Varanasi 1983), we find that several studies of the individual (Laghu) Purāṇas prototypically rotate over the Tulasī Rāmāyaṇa for comparision. What I mean by bringing out such feature at this context, is that in this very range, fresh tracts or aspects could have been certainly explored for worthy harvest. Finally I hope, you will take these words, some of them signifying bitter truth, as coming from the heart of an elder colleague and not from the mouth of a pretending cynic.

■

REFERENCE AND NOTES

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12

JAINISM, VEGETARIANISM AND ITS RELEVANCE TO THE PRESENT WORLD

Jainism emerged from the ancient Indian Śramaṇic Stream of throught that emphasised ahiṁsā, non-violence or non-hurting; and later it prospored considerably and is still living proudly with the Doctrine of Ahiṁsā as its fundamental principle of philosophy and practice in the actual life of its followers. This doctrine is based on the right perception of equality of souls or living beings, which the earliest Jaina Canonical texts explain in their simplest terms:

The Ācārāṅga-sūtra, the first anga (book) of the Ardhamāgadhi Canon states : All beings are fond of life; they like pleasure, dislike pain, shun destruction and long to live on. To all beings life is dear[1]. The Mūlārādhanā, one of the earliest works of the Pro-canon of the Digambaras elucidates: Just as you do not like pain, so also other beings dislike it. Knowing this, treat them ever as your own self (and abstain from causing any injury to them).[2] It is essential to note in this context that, the term ahiṁsā - non- violence or non-injury has a negative look or fromat; but it also has the positive side bearing the purport of dayā - compassion for living beings, rakṣā - protection to the life

of living beings etc. The Praśna-vyākaraṇa-sūtra, the sixth anga (book) of the Ardhamāgadhi Canon, enumerates such sixty synonyms of ahiṁsā.[3]

Jaina tradition, which is history in its core, unanimously holds that Ṛṣabhadeva, the first Tīrthaṅkara (Ford Maker), was the first to preach the Doctrine of Ahiṁsā and train the people in practising it by setting before them higher values of life, discouraging hunting etc. and encouraging agriculture etc.[4] Prince Bāhubali, his illustrious son, turned a sage rather than be a cause of violence to the soldiers of his brother's as well as his own army and also to his brother himself - the greedy monarch Bharata.[5] Prince Nemīnātha's (cousin of Kriṣṇa), who later became the 22nd Tīrthaṅkara, practising of the great virtue of ahiṁsā, perhaps has no parallel in human history - that he instantly left the marriage pendal at his father-in-law's palace court-yard, took himself to ascetic life in order to avoid causing hiṁsā to the numerous wailing animals and birds, kept in confinement and to be slaughtered and served at his own wedding feast the very next day.[6]

Moreover, from the very beginning and through centuries down to this day, the Jainācāryas have been eloquently explaining through their sermons the importance of practising this ethico-social virtue of non-violence to the laity and also guiding them properly. Jaina story literature is replete with numerous illustrations of the significance of the universally benevolent virtue of non-violence and the practice of showing compassion to the suffering ones and of extending protection to all living beings, not only on the part of monks but also the lay community[7] The Jaina treatises on the Code of Conduct for Householders lay down several rules for the due observance of the minor vow of non-violence. The householders are expected to abstain from eating even a number of fruits, flowers, vegetables, mushrooms etc. (designated as abhakṣyas and ananta-kāyas) which contain innumerable minute living beings.[8] Even to this day, the majority of the Jaina householders abide by such rules and injunctions in their daily life; and hence the whole

community has naturally remained vegetarian. This fact has been recently drawing the attention of even the Western World, wherein the importance of non-violence, vegetarianism etc., are being felt acutely.[9]

There are reasons why in the West and in several other countries, people are taking growing interest in vegetarianism - the very corollary of ahiṁsā - non-violence. A number of Vegetarian Clubs, Vegetarian Societies, Organizations like Vegetarian Congress on national levels, International Vegetarian Union etc. have come up. Books and articles on the importance of vegetarianism are being published by experts and thinkers.[10] Mass Rallies for Vegetarianism are being held. They all stress and justify the need of vegetarian food for human society. Modern medical opinion is unanimous in diagnosing non- vegetarian food as the major cause of many of the dreaded diseases like B.P., Coronary strokes, gastro-intestinal disorders, kidney failure etc. Experts have also brought out for the public the preventive and curative role of vegetarian diet in man's daily life. The false notion that without meat eating man does not get the required energy and strenght is falling off; and the truth that vegetarian food is nutritionally wholsesome and complete with calories, proteins, minerals and vitamins etc., is being increasingly accepted. In this context I remember a classical example : Henry David Thoreu, the famous American pacifist, thinker and vegetarian, was once asked by a farmer. "I hear, you don't eat meat. Wherefrom do you get your strength?" Thoreu smilingly pointing to the husky team of horses drawing the farmer's wagon replied "Wherefrom do they get their strength?"[11] Moreover we should note that the young Indian Chap, Shri Shah, who recently swam and competently crossed the British Channel, is strictly vegetarian and endowed with sound health[12] .

Then on ethioo-social ground too meat eating has been proved to be bad, cruel and harmful to the human society itself. Yuvācārya Mahāprajñaji holds: With non-vegetarianism (meat-eating) the cruelty of killing of living beings is connected. Non-meat eaters are naturally free from such injury to life. The Jaina

community is a living example. The Jains are usually averse to several offences, because they are strictly vegetarians. Then taking for a while a socio-spiritual view, the learned monk observes: Man is not body alone that can think of quenching only hunger. He is a soul too that should have reverance or regard for other souls as well[13] . Some eminent thinkers[14] hold that if man kills animals for food, he will not hesitate to kill his fellowmen whom he considers as his enemies. Dr.Albert Sewcitzer, who was awarded the Nobel Prize for Peace, said that we will not have peace untill we educate our people to develop in them "Reverance for Life". Moreover meat eating moulds man's nature and sshapes his mode of Life. It encourages permissible society, cruelty and crimes and creats problems of co-existence, ecology and peace.

The economic aspect of non-vegetarian as against vegetarian food is also disappointing and dismal. It is noted that we require approximately 5 kgs. of edible grains to build 1 kg. of animal flesh for our food[15] . It is also observed : 10 Acres of land will support 66 people growing so, to 40 people growing rice, 30 people growing maize and only 3 people growing cattle. The present population of the world is about 3 billion. If everyone will eat balanced vegetable diet, we can feed a population of 10 billion. Moreover at present more than 70% of the agricultural land in Western Countries is used for growing feed for farm animals, instead of food for humans. Hence considerable reduction or rather stopping meat consumption in the West would make a notable contribution toward fighting growing hunger in the Third World.[16]

Thus if we calmly reflect and consider vegetarianisam versus non- vegetarianism from various points of view - economic, social, ecological, ethical, spiritual, moral, nutritional, medical, practical etc., only vegetarianism alone would justifiably provide with individual as well as social happiness and peace to the present world, which is ailing with a number of maladies such as hunger, poverty, exploitation, injustice, violence, terrorism, sabotage etc. And we should not forget that vegetarianism cannot sprout, grow and fructify of its own accord; but is has to be based on the

great universal virtue of ahiṁsā - non-violence, equality of souls, love, compassion, reverence for life. Culture based on ahiṁsā alone can lead humanity to its destined goal; and for this indeed we have to seek now guidance from the fundamental principles and spirit of Jainism itself.

■

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* Paper published in 'Ahiṁsā Voice,'1993.

1. Āyāro, II-3, 63-64, Ed. Muni Shri Nathmalji, Jain Śvetāmbara Terāpanthi Mahāsabhā, Calcutta, 1967, p.29.
2. Mūlārādhanā of Śivārya, Solapur, 1935, gaha 777.
3. Praśna-vyākaraṇa-sūtra, Ed.Amar Muni, Sanmati Jnanapitha, Agra, 1973, Ch. VI-21.
4. Vide any edition of the Ādipurāṇa by Ācārya Jinasena.
5. For all details in this regard, vide Gommaṭeṣvara Commemoration Volume, Shravanabeḷagola, 1981.
6. Vide Uttarādhyayana-sūtra, Ch.22.
7. There are thousands of such narratives in the Jaina Commentorial Literature and numerous Kathākośas composed in Prakrit, Sanskrit, Hindi, Gujarati and Kannada.
8. For details vide Jaina Yoga by R.Williams, London Oriental Series, Volume 14, London, 1963, pp.110-116.
9. (i) It may be noted that just a few years ago ei., in 1985, the University of Cambridge had sponsored an International Seminar on Jainas as a Community, on the principal consideration that the Jainas are the only community in the world who scrupulously practise ahiṁsā in their daily life. (ii) Moreover on the invitation of Prince Philip of England, Chariman of Worldwide Fund for Nature, an Indian Delegation of 21 Members (monks, scholars, social workers etc.) representing the Jaina Community all over the world, submitted (on 23.10.1990) a memorandum on the View of

Jainism Towards Nature. The Memorandom mainly contained:

(i) Teachings of Jainism with ahiṁsā as its fundamental Doctrine.

(ii) Jaina View of the Universe, with due regard for ecology and protection to all living beings.

(iii) Jaina Ethical Doctrines, among which strict vegetarianism projecting emphatically.

(iv) The following significant Jaina motto duly highlighted: Parasparopagraho Jīvānāṁ: All living beings in the world are interdependent, are tied to one another for their fruitful co- existence. For details, vide the Sakāḷ (Marathi Daily) dated 2.12.1990.

10. For example :(i) Role of Vegetarian Diet, Ed.Dr.O.P.Kapoor and Dr.Anand Gokani, Pub.R.D.Birla Smarak Kosh, Bombay, 1989. (ii) Vegetarianism or Non-vegetarianism? Decide for yourself : by Gopinath Agarwal, NewDelhi, 1990. (iii) Why Vegetarianism? by Dr.S.S.Jhaveri, Ahmedabad, Ahimsa Voice, April-July November, 1990.

(iv) You are what you Eat, by Aravind Kala, Indian Express, (Bangalore Edn.), dated 1.12.1990.

11. Quoted by Aravind Kala in the Indian Express (Bangalore Edn.), dated 1.12.1990.

12. I had the good fortune of seeing this adventurous healthy youngster at Bārāmati (Dist. Pune) on 21.10.1990, when he was felicitated by the pious citizens of Bārāmati under the guidance of Ācārya Śrī Vidyānandajī, who was then there for his rainy retreat.

13. For details, vide his article Haṁ Keval Śarīr Nahiṁ Hai (in Hindi), Tīrthaṅkara, Dec.1990.

14. Like Dādā J.P.Vāsvāni of Sādhu Vāsvāni Mission, Delhi.

15. For details, Vide Dr.John Mayor's paper entitled 'The Role of the Jaina Heritage in Today's world', Souveneer of the

Third International Jain Conference, Delhi, 1985.

16. For a fund of information in this regard, Vide Dr.S.S.Jhaveri's paper entitled why Vegetarianism 7, Ahiṁsā Voice, April-July Number, 1990.

13

SIGNIFICANCE OF SOME JAINA COSMOGRAPHIC CONCEPTS

According to the Digambara tradition, the Jaina Cosmographic knowledge, or the picture of the universe with its inhabitants and objects, has come down right from Lord Mahāvīra. The Gaṇadharas collected it as it was revealed by the Lord and handed it over through a long succession of teachers who later compiled the same into standard works like the Tiloyapaṇṇatti,[1] the Tiloya-sāra, the Lokavibhāga etc. The Śvetāmbara tradition is the same as well. The Ardhamāgadhī Canon, the codified corpus of Lord Mahāvīra's teachings, comprises cosmographical works like the Suriyapaṇṇatti, the Candapaṇṇatti and the Jambuddīva-paṇṇatti besides having a considerable amount of cosmographical details in a few other canonical works like the Paṇṇavaṇā, the Ṭhāṇāṁga and the Samavāyāṁga.[2] Eminent scholars like Kirfel are quite pleased to find such systematic and extensive Jaina treatises on cosmography which is not the case with other religious communities of India.[3] This fact indicates the degree of importance the early Jaina teachers had given to cosmography among other branches of knowledge. In the Jaina literary history cosmographical works are called the Karaṇgranthas, forming a

part of the Karaṇānuyoga, a division of the pro-canon of the Digambaras, that comprises works on cosmography, astronomy and mathematics.

A cursory survey of the contents of one or two cosmographical works from each of the Ardhamāgadhī canon and the Pro-canon of the Digambaras, would show us that the general structure and picture of the universe is almost the same; and yet here and there we find some minor differences bearing on nomenclature, enumeration, situation of some geographical units, measurements of areas etc.[4] We also see in these works peculiar logic, rich imagination, prototypical attitude etc., looming large in the course of the detailed description of the parts of the world and its occupants. Prof.Ludwing Alsdorf instituting a comparative investigation of some aspects of Jaina Cosmography has rightly come to the conclusion that there were several progressive stages in the development of the conception of the world on the part of the Jaina Ācāryas.[5]

Possibly the core-conception of the world, as scholars like Schubirng[6] think, may have been, in very early days, near to true to the then known geographical facts along with the visible solar system etc., i.e., the conception of the circular-shaped Jambudvīpa due to that of the segment Bhārata like which the Indian peninsula appeared, the amount Mandara representing the Himālayas, the flowing of the two rivers from a longish lake on each Vāsadhara mountain into the Lavaṇa sea thought after the course of the Sindhū and the Gaṅgā, the conception of the intermediate continents as based on the ancient knowledge of Indo-China and the Malaccha peninsula etc.

Then this core-conception of the world appears to have developed further progressively at some stages with the need and on the line of the interpretation and explanation of some of the Jaina dogmatical, metaphysical and ethical doctrines. The nature of the soul and non-soul, the doctrine of Karman with the inseparable phenomenon of the cycle of life after death and the principle of retribution after every deed etc. in Jainism needed

to be explained to the lay followers or common people through narratives effectively presented at the concrete background of the universe of the Jaina ideology; and hence the Jaina Ācāryas with their own logic, imagination and vision, appear to have stuffed the former core-conception of the world with numerous elements and details so as to serve their practical needs. Such phase of Jaina cosmography could have first taken its due shape along the constitution of the Jaina Purāṇas or Caritas[7], and expanded later into other narratives like religious novels, tales, sub-tales etc. In this context it is essential on our part to remember that the Jainas have no cosmogony, because their cardinal philsophic tenet states that the universe, with its system, is anādinidhana - with neither beginning nor end. So it will not be wrong if we postulate that the early Jaina thinkers, unlike their Brāhmaṇa brothers, having no need of spending their time and energy on reflecting over the origin of the universe, may have, with the above cited need, zealously worked out all possible details for their heavenly and hellish regions and the Vidyādhara Śreṇis etc., with their wonderfully-concepted graded personalities, their abodes, their consorts, their cities and their movements and after all each having an identifiable and pleasing name etc., for instructing the above-cited doctrines to their lay followers in an interesting and entertaining manner.

Such move naturally enriched and boosted the Jaina narrative literature, first of all the Purāṇas or Caritas, the Prathamānuyoga, for any folk-tale, any historical or semi- historical event or personage, or any universal motif, could be adopted and conveniently converted into a Jaina narrative asset. Moreover, these cosmographical concepts, through such narratives, were imprinted on the minds of the lay followers as well as the young monks and became popular. Soon there also appeared exclusive standard works on Jain cosmography with well-knit patterns of details which were utilised profusely by the later Jaina narrators of Prakrit, Sanskrit, Hindi, Kannada etc., though by their time such aspects of cosmographic knowledge had become outdated.

It would appear like a paradox that by the 10th century A.D., when the Jaina thinkers, on one hand, had long before contributed so much in the field of Physics (say, with their atomic theory and principles of motion and rest etc.), and of biology (with the subtle nigoya etc.), and when Mahāvīra-carya (850 A.D.) has already composed his unique mathematical treatise, the Gaṇitasārasaṁgraha, on the other hand, the Jaina narrators were still harping on such cosmographic concepts based on "debatable logic"[8] and free imagination, as picked up from contemporary or earlier cosmographical treatises and incorporated in their narratives. The reason for such a state of things is quite significant. The doctrine of Karman, The cycle of birth and death, the theory of retribution for one's deeds etc., in Jainism could not and cannot be better explained to the common laity than through the medium of such objectively cast narratives. I would like to illustrate this significance from a Jaina classical narrative in Kannada viz., the Vaḍḍārādhane (C.925 A.D.)[9] , which is substantially based - - - on an early Prakrit commentary on the Mūlārādhanā of Śivakoṭyācārya (100 A.D.), and which stands in line with other such Kathākośas in Prakrit, Sanskrit and Apabhraṁśa.[10]

In story No.19, the author, after giving an interesting life sketch of Ācārya Vṛṣabhasena, tells us that the sage died the Jaina religious death and then was reborn as a god in the 14th kalpa called Prāṇata with the span of life of 20 Sāgaropama years. Similarly, according to Story No.:8, teacher Dharmaghoṣa led a pious life, died a similar death and was reborn as Acyutendra in the 16th kalpa with the life-span of 22 Sāgaropama years. Then according to Story No.1, Sukauśaḷasvāmi died a similar death and was reborn as Ahamindra in the Sarvārthasiddhi with the life-span of 33 sāgaropama years. Lastly, according to the same story the sage Siddhārtha died similar death, accomplished the Ratnatraya and attained salvation. Without elaborating the Jaina metaphysical points, we can just say here that the higher degree of one's annihilation of Karman is related to one's being reborn in the

heavenly abode of higher status with longer life-span and greater happiness, and complete annihilation leading to salvation. Had not the Jaina thinkers conceived these minutely graded and named heavenly abodes, the Jaina doctrine of Karman etc., could not have been interpreted and explained through the narratives effectively to the common lay followers. To heighten the effect of such edification in a certain context, the author summarises the importance of righteous life by quoting an ancient Prakrit verse and enumerating all the 16 kalpas, 9 graiveyakas, 9 anudiśas and 5 anuttaras and thereby inspiring the readers or listeners towards the imposing Devaloka through their good conduct.[11]

Then, in Story No. 17, after describing a horrible violent act of one Skandakumāra, the author convincingly narrates how the culprit died and was reborn straightway in the 7th hellish region with the life-span of 33 Sāgaropama years and how it required for him the total period of 91 Sāgaropama years to be spent in all the 7 hellish regions one after another after successively being born as a lower being (tiryak) each time, before he was born as a jaṭāyu bird, which coming in contact with Padma and reciting the pañca- namaskāra mantra, died and was reborn in heaven[12] . Without such a conception of graded and minutely worked out hellish regions, the Jaina theory of retribution could not have been better explained to the common people. To heighten the effect of his narration, in a certain context, the author quotes the following Prakrit verse[13] , and further describes the awful sufferings of the hellish beings[14] , as if to desist them from committing impious deeds:

Acchiṇimīlaṇamettaṁ ṇatthi suhaṁ dukkhamev aṇubaddhaṁ.

Ṇirae ṇiraiyāṇaṁ ahaṇṇisaṁ paccamāṇāṇaṁ.

Further, in some other context,[15] the author quotes the following Prakrit verse of immense ethical value as a part of a sermon by sage Abhayaghoṣa :

Pāveṇa ṇirayatiriyaṁ gammai dhammeṇa devalogaṁ.

Missena māṇusattaṁ doṇhaṁ pi khaeṇa ṇivvāṇaṁ.

This verse, I would say, contains the quintessence of Jaina ehtics and it may also be said to have borne the generalised form of the Jaina doctrine of Karman. How to explain it to common people or the lay followers? It could best be done so by illustrating through narratives the concerned sides of human behaviour at the concrete background of the universe of Jaina ideology with certain cosmographic conceps like the minutely graded, stuffed and named heavenly abodes and hellish regions. And that is what our author does in the passages following the above-cited quotation.

Lastly, I would take up the Vidyādhara regions and their characteristic life. This aspect of the Jaina cosmographic concept appears to have been formed with a view to adding a romantic element and marvellous sentiment to the Jaina narratives (to the Purāṇas at the beginning) making them much more interesting and entertaining. To give to this objective a concrete and lively form, the Jaina thinkers appear to have conceived definite number of the Vidyādhara seats in rows on the northern and southern sides of the Vijayārdha mountain, with their wonderful names like Meghakūṭapura, Rathanūpura Cakravāḷapura etc., with the befitting names of the Vidyādharas and their consorts like Caṇḍavega, Aśanivega and Vidyullatā, Meghamālā etc., equipped with magical powers like Kāmavidyā, Prajñapti- mahāvidyā etc. In the Vaḍḍārādhane all such details are found in Stores Nos.2 and 4 and they very well tally with those given in the Tiloya-paṇṇatti.[17]

In conclusion, it can be said that behind the minutely graded heavenly abodes, hellish regions and Vidhādhara rows, stuffed with all possible requirements for a concvete and lively view of each, in the Jaina cosmography, there appears to have been the need or objective of interpreting and explaining some Jaina dogmatical, metaphysical and ethical principles to the laity through narratives in an interesting and entertaining manner.

■

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1. (i) Vide the Tiloya-paṇṇatti I, Solapur, 1943, Ch.I-55-90.

   (ii) Siṁhasūri, the author of the Lokavibhāga, Solapur 1962, that he has presented such inherited knowledge in translation - bhāṣā- parivartana i.e., in Sanskrit from Prakrit.

2. For Further details, vide the introductory part of Ch.V, The Doctrine of the Jainas, by Walther Schubring, Delhi, 1962.
3. Vide Kirfel's Die Kosmographie der Inder, Bonn U.Leipzig, 1920, part III, introductory passage.
4. At times the same tradition faces different opinions on certain cosmographic details, for example, the number of kalpas, 16 or 12. Yativṛṣabha records such matters by saying kei parūvanti, some Ācāryas describe so and so.
5. Vide Further contribution to the History of Jaina Cosmography, in Ludwig Alsdorf : Kleine Schriften, Wiesbaden, 1974, pp. 136- 159, particularly p.155.
6. (i) Op. Cit, Ch. V, p.225.

   (ii) This is also true of the thinkers in other religious communities of India.

   (iii) Therefore the outlinear plan and structure of the world given by different schools of ancient India is more or less the same.

7. (i) One can call it a finished cosmographic-mythological

system. In the introductory part of the Jaina Purana, therefore, is generally given an outline of the structure of the universe and other cosmographic details.

(ii) Cāmuṇḍarāya in the introductory part of his Purāṇa (Bangalore, 1928) states that such Purāṇas or the Prathamānuyoga create or enkindle the Right Faith among the laity.

8. (i) Vide Alsdorf, Loc.cit.

(ii) He also remarks here that much of the Jaina cosmographic details is quite worthless and meaningless mass.

(iii) But behind all this, we should note, there was the Jaina objective.

9. Mysore, 1959.

10. (i) It may be noted in this context that unlike the authors of the Jaina Mahapurāṇas, who provide a brief Jaina cosmographic sketch at the introductory part of their works, the authors of these Kathākośas as well as those of the Jaina religious novels, tales and kāvayas etc., presuppose an acquaintance of Jaina cosmography on the part of their readers. This could be for the reason that by the time of the appearance of such Jaina narrative works, the readers seem to have been accustomed to collecting some basic cosmographic knowledge from one or other monograph on Jaina Cosmography.

(ii) It is so very interesting to note that Karnataka had a good tradition of Jaina Cosmographic studies. My scrutiny of the Kannada Prāntiya Tāḍapatrīya Granthasūcī (Ed. Pt. Bhujabali Shastri, Kashi, 1948) has revealed the following facts :

(a) A number of Mss of the Tiloya-paṇṇatti (Yativṛṣabha), the Tiloyasāra (of Nemicandra), the Jambuddīva-paṇṇatti

(of Padmanandi), the Lokavibhāga of Siṁhasūri) etc., are very well preserved in Kannada script.

(b) Several such Mss of the Tiloyasāra contain Sanskrit commentaries by either Mādhavacandra or Abhyacandra

(c) One Kavicandrama has translated the Lokavibhāga into Kannada - the Ms is dated C.1700 A.D.

(d) The great Kannada poet, Ratnākaravarṇi (1600 A.D.) has composed a beautiful Jaina Cosmographic work in Kannada entitled the Trilokaśataka, which in my view, appears to be a digest of Nemicandrācārya's Prakrit Tiloyasāra.

(iii) The Trilokaśataka has appeared in print.

11. Story No.7, pp.97-98.

12. pp. 178-179.

13. (i) p.126.

(ii) This verse, which is found in the Tiloyasāra, is certainly a quotation from some early work.

(iii) It campares partly with the one in the Tiloya-paṇṇatti, Ch.II-352.

14. (i) pp. 126-127.

(ii) This description very well compares with the one found in the Tiloya-paṇṇatti, Ch.II-313-358.

15. p.96.

16. It is found in the Paramātma-prakaśa-tīka of Brahmadeva 2-63, where also it seems to be a quotation from some ancient work.

17. The Vaḍḍārādhane, in Story No. 1, respectfully refers to this and also some other earlier Cosmographical works like the Logāni and the Saṅgāni, which titles appear to be currupt forms of the Logayaṇīya and the Aggāyaṇīya.

14

SOME ASPECTS OF JAINA YOGA IN THE TENTH CENTURY

The term Yoga has several meanings. Lexicographers like Apte[1] note as many as 38 meanings of it, besides enumerating many compound words formed with it. Union, contact, concurrence, employment, trick, mode, consequence, yoke, remedy, magic, maxim, skill, etymology, concentration of mind, deep meditation, contemplation of spiritual object etc, are some of its meanings. Compund words like Yogakṣema, Yoganidrā, Yogakanyā, Yoganātha, Yogacūrṇa, Yogavāhi, Daivayoga etc. are interesting and some of them are replete with colourful bits of information of ancient Indian mythology and culture. Hence the meaning of the term Yoga depends on the context in which it is used. Here our concern is with yoga in the religio-spiritual context, which can broadly be defined as religious or spiritual exertion for attaining salvation, perfection of final beautifude.

Elaborating further, Yoga is interpreted as a psycho-philosophic discipline, well equipped with pragmatic system and technique which has been for long employed in India for reaching religious and spiritual goals. In simple words, as technology is related to the present day science, Yoga was related to philosophy

in ancient India. It is rather difficult to trace exactly the roots of such Yoga tradition. It is, however, suggested, on the strength of the Yoga-styled naked monuments found in Mohañjodaro, that the Indus Valley Civilization might have originated some of the Yoga concepts, to which Austric and Dravidian people also seem to have contributed considerably.[2] Thereafter the tradition of Yoga has flown in three streams viz., Jaina, Bauddha and Hindū.[3] Yuvācārya Śrī Mahāprajnaji's way of putting forth this very fact is much interesting. The stream of Yoga had dams built at various stages. As a result we have Jaina Yoga, Bauddha Yoga and Pātañjala Yoga.[4]

Really these three are not completely separate and independent systems, but they are interrelated to a considerable extent and have influenced each other. Their basic principles and concepts[5] are much similar and their goal[6] is more or less the same. Yet they rose up as different systems owing to the usage of different terms and names for certain Yogic concepts and owing to varied interpretations or their sub-doctrines in the respective philosophical circles in the different periods of history. Pārśva and Mahāvīra are the originators of the Jaina system of Yoga, the Buddha is that of the Buddhist system and Patañjali is known as the best exponent of the Vedic or Hindu system of Yoga. Patañjali's Yogasūtra is a unique work of codification of the Yoga of his times and, as such, stands supreme and unparalleled in the field. Its supremacy and populatity led the Vedic tradition of Yoga to be known as Pātañjala Yoga. The 196 Sūtras in it expound the eight-fold constituent modes or methods of Yoga - (Aṣṭāṅgayoga) to be practised sequentially and progressively. They are yama (restraint), niyama (observance), āsana (steady posture), prāṇāyāma (regulation of breath), pratyāhāra (withdrawal of senses from their objects) dhāraṇa (concentration of mind on any object etc.) dhyāna (meditation) and samādhi (super-conseious state). The Yogic concepts, views and experiences of the Buddha, as scattered in the Pali Piṭakas, were gleaned and syathetically presented in the

Visuddhimagga by Buddhaghoṣa. In the Bauddha Yoga, samādhi, which is to be attained through dhyāna, and which is the constituent part of the Madhyama Pratipadā propounded by the Buddha, has great importance.[7]

The early phase of the Jaina system of Yoga, as developed by Mahāvīra after taking it over from Pārśva, is indicated by words like kāyotsarga, saṁvara, dhyāna, tapa etc, found in the early cononical works.[8] It is also held[9] that Umāsvami culled this system under saṁvara and its constituents (Ch.XI) in his Tattvārthasūtra, though his usage of the term Yoga here, in the sense of Activities of the body, speech and mind, is quite contrary to that of Patañjali, who used it in the sense of 'restraint of activities of the Mind'. Kundakunda's works like Niyamasāra, Pavayaṇasara and Mokkhapāhuḍa also give some glimpses of Jaina Yoga. The Kāyotsarga Adhyayana[10] in the Āvaśyaka Niryukti can be called an introductory and important chapter in Jaina Yoga. Many other Jaina teachers like Pūjayapāda, Jinabhadra Kṣamāśramaṇa, Yogīndradeva etc. gave thought to Jaina Yoga and composed works concerning the same.[11] But Haribhadrasūri (800 A.D.) happens to be the first Jaina teacher who used the term Yoga with a synthetic and integrated view of the different Yogic concepts and practices of both the other systems viz., the Hindu and Buddhist. In one of his four works[12] on Yoga viz., Yogaviṁśikā, he calls Yoga 'a noble and spiritual conduct of life'. Hemacandra (1200 A.D.), almost following the same ideal, named his work on the codified rules of conduct prescribed for the monks and the laity as Yogaśāstra[13] and reiterated the age- long ideal of Jaina Yoga, i.e., the entire religious striving for salvation (mokṣa) itself is Yoga. This inherent Jaina ideology of Yoga, I believe, rather indicates the reason why exclusive and codified works on Yoga on the model of Patañjali's were not produced by early eminent Jaina teachers like Bhadrabāhu, Kundakunda or the like. Then taking a comparative view of the Jaina Yogic practices with those of Patañjala Yoga, it can be noted that prāṇāyāma, dhāraṇa, and

samādhi are not duly accepted, and yama, niyama, āsana, pratyāhāra and dhyāna are not expounded to be sequential order in Jaina Yoga.[14] Moreover the yogic concept of Kāyotsarga, which is one of the six essentials and an adjunct to many other Yogic modes or means, is unique in Jainism. Kāyotsarga means giving up one's body or experiencing one's soul as separate from the body. It is also interpreted as mamatvatyāga. It can be called a preliminary yogic adjunct through which many other higher yogic practices can be successfully accomplished. According to Hemacandra[15] kāyotsarga is standing silent in meditation without any other activity or movement than the involuntary activities of the body, such as breathing for a definite time until the pañca-namaskāra is recited.' The minimum time prescribed for this is one muhurta (48 minutes). Hemacandra illustrates the ideal kāyotsarga in the following words : 'At dead of night he (the monk) stands in the kāyotsarga outside the city wall and the bullocks taking him for a post rub their flanks against his body.'[16] An interesting practical exercise, with modern terminology, of kāyotsarga is given by Mahāprajnajī in his Jaina yoga.[17] He hopes that the contents of this work would be the media of memory of the forgotten chapters of Jaina Yoga.[18] This means that a lot of research is yet to be undertaken in the field on Jaina Yoga.

For a complete picture of Jaina yoga our mere acquaintance of works on or concerning yoga will not suffice. We must also know how, from the early times, it was practised and what terms for particular concepts of the existing yogic practices were used. We learn from some cononical works that Lord Mahāvīra used to be in kāyotsarga for meditation, he practised bhndra and other pratimās, he did not take food or water for weeks together and even for months together etc. Such information about different aspects of Jaina yoga, collected on historical principles, viz., in the time and space context, and from varied available sources, I think, would yield encouraging results. Keeping this in view, I would venture to tap the sources of the Jaina stories. For the purpose of both the time and space contexts, I would pick up

two works of, more or less, the same period and the same nature, but composed in two different places by two different authors respectively belonging to them.

These two works are : (1) The Vaḍḍārādhane in Kannada, composed in Karnataka by an unknown Jaina monk in C.925.A.D.[19] (2) The Bṛhatkathākośa in Sanskrit, composed by Hariṣeṇa in Kāthiyāvād in 930 A.D.[20] Both are Ārādhanā Kathākośas, based on the Mūlārādhanā of Śivāraya[21] and having a Prakrit commentary on the Mūlārādhanā as one of their sources. Stories 1 to 19 in Vaḍḍārādhane correspond to stories 126 to 144 in the Bṛhatkathākośa. The methodology I have adopted here is to glean from their texts and enlist, with observations, such terms and phrases that indicate or signify one or other aspect of Jaina Yoga. While doing so the context in the respective text, the native element etc. are duly taken into consideration. Routine technical terms like dharma-dhyāna, śukla-dhyāna, their sub-divisions, the various rddhis and labdhis (occult powers) etc., which also appear to have come down from the root source or sources of these texts, have been often ignored.

Following is such a study of the stories in the Vaḍḍārādhane and of the corresponding stories in the Bṛhatkathākośa :

Tapa[22] (penance) seems to have acquired great importance in the Jaina religious circles of Karnatak during the tenth century A.D. In these stories of the Vaḍḍārādhane, the term tapa is used in its various shades of meaning and representing peculiar contemporary concepts of Jaina yoga. Tapambaḍu (21. 11, 30. 16 etc.)[23] is used a number of times in the sense of : to enter the Order; tapambaḍisu (79.8) - to initiate into the Order; tapaṁgeyyu (30.16 etc.) - to persevere in penance. Further, tapa (penance) was perserved by the Jaina monks by indulging in yama, niyama, svādhyāya and dhyānānuṣṭhāna (11.24-25, 96.15-16). The nature of such tapa (penance) was ugrogra tapa (49.15), ghora- vīra tapa (98.24, 134. 3-4) and ugrogra ghora-vira tapa (145.3), tapogni (the

fire of penance) is said to have burnt out all the 8 kinds of karmas (174.9). Tapisu (151.25) is used once in the sense of : to imatiate the body. Tapa (127.24-25) is once defined as the absence of external and internal parigraha (possessions). Lastly in these stories we come across a very important concept of tapa viz., dvādaśavidhamappa tapa (1.9, 11.23). The twelve- fold code of conduct for the laity (comprising 5 Aṇuvatas, 3 Guṇavratas and 4 Śikṣāvratas) is referred here as tapa and not as yoga.

The term yoga has scarcely been used in these stories in the sense of : spiritual or religious exertion for salvation of liberation. However, the following technical terms in Jaina yoga are worthy of note : kaṣāya-yoga (24.8), yoga-nirodha (155.20), ayogi (155.21) and jogabhakti (156.8.161.2). The following Yogic practices, some of them expressed in local tone, appear to have been current in these days : pratimāyoga (74.25 etc.) - standing like a statue; ātapasthitayoga (114.5) - standing in the sun : ekasthitayoga (160.13-14) - standing in the same place until death; ratripratimā (31.23 etc.) - standing in (kāyotsarga) the whole night; sūryapratimā (152.15 etc.) - standing (in kāyotsarga) the whole day; kalnele nil (114.6, 160.14) - to stand (in kāyotsarga) on the rock. Kayotsarga (49.18 etc.) abandoning the body, is found used several times. Jogugoḷ (27.24, 28.1, 48.7) - to enter Yoga, is a peculiar local vocable used in the sense of : to enter a mystic trance. In the similar context Hariṣeṇa[24] used Yogagrahaṇa (126.237) accepting yoga.

Samādhi (117.29) - the supreme state of dhyāna is occasionally found to have been used in the sense of the last stage of śukla-dhyāna. But samādhi-maraṇa (45.1 etc.) invariably stands for bhakta-pratyākhyāna or prāycopagamana maraṇa.

Upavāsa (64.10) - fasting was supposed to be a kind of tapa (penance). Various kinds of fasts like aṣṭopavāsa (107.6), pakṣopavāsa (45.6), māsopavāsa (46.1) dīksopavāsa (68.24), etc. were observed by monks and laymen as suited to them. Nompi

(156.24 etc.) was a local word for the vow of fasting observed by the laity, which could be ṣaṣta, aṣṭama, daśama, dvādaśa etc. fasting for 2.5 days, 3.5 days, 4.5 days, 5.5 days etc. There are also references to ācāmlavardhana-noṁpi (66.17) observed by a layman and simhaniṣkriḍita-noṁpi (172- 12) observed by a monk. It is interesting to note in this context that in the Jaina Manuscript Libraries of Karnatak there are found several medieval and later story-books entitled Noṁpiya Kathegaḷu (Stories of vows of fasting).

Now when we come to Hariṣeṇa in Kaṭhiyāvāḍa of the tenth century we find a little difference in the usage of terms in Jaina Yoga, though the Yogic concepts are almost the same. Moreover Hariṣeṇa's corresponding stories being comparatively in brief, a few Yogic practices and concepts possibly could not have come down in them.

Tapo Jainaṁ āśiśriyat (126.203), Jainam tapo agrahīt dadhau Jaineśvaram tapaḥ (138.48) - such expressions, along with others like dīkṣām daigambarīm dadhau (126.11), Jinoditaṁ dīkṣāṁ dadhau (139.172) etc., are found for entering the order. Dadhau tapah (126.200) is used for : he perserved in penance. Jaina monks persevered in many kinds of penances : vividhaṁ tapaḥ (128.15) or nānā-tapaḥ (136.19). A Jaina monk is noted as tapaḥśoṣitavigrahaḥ (127.97) - one whose body was imatiated by penance; another is described as tapanidhi (131.13) - a store-house of penances; some other is referred as taporāśi (139.73) - heap of penances. Observing aṣṭopavāsa was esteemed as a tapomārga (134.21-22) - a path of penance.

Here in Kāṭhiyāvāḍ the term yoga appears to have been rather popular and much more current than was found in the Karnataka of the same period. The Jaina monk is mostly referred here as yogi (126.51 etc.) and often as yogīndra (126.47 etc.), yogīśa, (136.19) etc. The great sages like Bhadrabāhu are referred as mahāyogi (131.28), (141.6). It may be recalled, at this context,

that the author of the Vaḍḍārādhane called all such sages as bhaṭāra. Further, yogagrahaṇa (126.237) - accepting Yoga, appears to have been used for entering a mystic trance. Sārvari-yoga (139.116) - night-yoga, stands for rātri-pratimā. Gatiyoga (130.8) appears to have been some occult of fast movement possessed by a monk.

The following compound words, found in these stories, rather indicate the extent of hold of the term yoga on the mind of the author, Hariṣeṇa, and hence, on the surrounding locality of the period; mithyodarśana-yogataḥ (139.20), Jinokta-jñāna-yogataḥ (136.48), vibhaṅga-jñāna- yogataḥ (134.52), daiva-yogataḥ (127.28 etc.), mantra-yoga (126.111), kākatālīya- yoga (141.41) etc.

Samādhi (127.207, 127.278), here too, indicates the final stage of śukla-dhyāna; but the word samādhi-maraṇa is not at all found in any one of these corresponding stories.

This study may be concluded with the following general observation : During the 10th century A.D. in Karnatak the religious striving for liberation of the Jaina monk as well as of the laymen was known mostly as tapa. The Jaina teacher, who trodded the path of such tapa, was called bhaṭāra. But in the Kathiyāvaḍ of the same period, though the term tapa was sparingly used for such religious striving of the Jaina monk, he was generally known as yogi. It appears that Haribhadra's synthetic approach towards Jaina Yoga was having its gradual impact on the Kaṭhiyāvāḍ of this period.

■

REFERENCES AND NOTES

* Paper presented at the Staff Academy, Karnatak Arts College, Dharwad, 1981 and published in Tulasī Prajñā, Vol. VII-11-12, 1982.

1. The Practical Sanskrit-English Dictionary, Delhi 1975.
2. Vide Haribhadra, Jainism and Yoga by S.M.Desai, Sambodhi, Vol.VIII. 1-4, pp. 153-155.
3. (i) For want of sufficient data it is very difficult to prove which system is older.
   (ii) Some scholars hold that the standing deities of the Mohanjodaro seals display an aspect of Jaina Yoga viz., Kāyotsarga. For details in this regard, vide Yoga, Meditation and Mysticism in Jainism, by T.K.Tukol, Delhi, 1978, pp. 3-4.
4. Jaina Yoga, Churu, 1978, Front cover-jacket.
5. ātmā, punarjanma etc.
6. kaivalya, nirvāṇa and mokṣa.
7. We, should remember that according to Vyāsa, the commentator on Yogadarśana, Surat, 1958, p.2, Yogaḥ samādhi (Yoga is samādhi.)
8. The term Yoga found in some of the canonical works, like the Uttarādhyanasūtra VIII-14 (samadhi- joga), Niyamasāra 137-139 (joga) etc. is used in the sense of dhyāna.
9. Vide Desai, Loc. cit.
10. Kāyotsarga is also treated at length in works like the Mūlārādhanā, the Mūlācāra etc.,
11. For details regarding this, vide Jaina Yoga, by Dr.A.B.Dige, Varansi, 1981 pp. 37-53.

12. They are Yogaviṁsikā, Yogaśataka, Yogabindu and Yogadṛṣṭisamuccaya. The first two are in Prakrit and the other two are in Sanskrit.
13. Keeping Hemacandra in view, recently R.Williams called his work on the Jaina śrāvaka- dharma (the corpus of rules that regulate the daily life of a layman) Jaina Yoga, London, 1963.
14. Vide Mahāprajñaji, Intro. to Jaina Yoga, p.1.
15. Yogaśāstra, III-130.
16. (i) Ibid. III-144.
    (ii) As rendered by R.Williams, Op.Cit., p.215.
17. pp.166-167.
18. Op.cit., Intro.p.5.
19. Mysore, 1959.
20. Bombay, 1943.
21. Composed in Prakrit and belonging to c.100 A.D.
22. Tapa is said to have been the oldest word used for expressing Yogic practice, wich attempt at the beginning appears to have got inspiration from the sun and the fire.
23. (i) The first number refers to the page and the second to the line.
    (ii) etc. indicates usage of the vocable numerous times.
24. In respect of the Bṛhatkathākośa, the first number refers to the story and the second to the verse.

15

OBSERVATIONS ON SOME SOURCES OF THE PUṆYĀSRAVA-KATHĀKOŚA

Jaina literature is remarkably rich in stories. From early times the Jaina teachers have narrated or composed stories in Prākrit and Sanskrit (later also in Apabhraṁśa and some of the modern Indian languages) with a view to imparting ethical education to monks and edifying and instructing the pious laity in an entertaining manner. As a result, there has gracefully flown a stream of Jaina narrative literature which is a part of the Indian narrative literature in general. Kathākośas or Compilations of Stories form an interesting type among those ones found in the later Jaina narrative[1] literature. And the Puṇyāsrava-kathākośa,[2] in Sanskrit prose, of Ramacandra Mumukṣu[3] stands as a unique work among the Kathākośas. It is unique in the sense that it illustrates the fruits obtainable from the practice of the six-fold duties of house- holders which are generally known as:

(i) Devapūjā (worship of divinity);

(ii) Gurūpāsti (devotion to Guru);

(iii) Svādhayāya (Study of scripture);

(iv) Saṁyama (self-restraint);

(v) Tapa (penance); and

(vi) Dāna (religious donation)

The Puṇyāsrava- kathākośa has been a very popular work among the pious Jaina house-holders and house- wives. Its very title signifies that the study of it by such men and women would cause influx of meritorious Karman in them. Its manuscripts are found in the various parts of India and it has been translated in different languages such as Kannaḍa, Marathi and Hindi.[4] It is worth noting that the Kannaḍa scholar, Nāgarāja,[5] based his Puṇyāsrava, in Campu style, on this work as early as 1331 A.D.[6] The Puṇyāsrava-kathākośa is divided into six sextions which in all have fifty-six stories. These sections give stories of outstanding men and women who were famous for the practice of the six-fold duties enumerated above. Rāmacandra Mumukśu, however, uses slightly different terms : Pūjā, Pañca-namaskāra-mantra, Śrutopayoga, Śīla, Upavāsa and Dāna. Each story opens with a verse (in one case with two verses) that forms just a skeleton of the story narrated as an illustration. The stories are illustrated in simple prose, but with emboxment of sub-tales and sub-sub-tales. There are also found some Sanskrit and prakrit verses quoted here and there in the course of narration.[7] Mostly, the author of the Puṇyāsrava-kathākośa does not mention the sources of the stories. But in respect of some storis he specifies the sources by mentioning merely the names of works such as Rāmāyaṇa (St.No.5, p.15) Padmacarita (St.No.15, p.82) Sukumāracarita (St.Nos.21-22, p.107) etc, Rarely he specifies a source by mentioning the name of the work as well as that of the author : Bhrājiṣṇorārādhanā-Karṇāṭaṭīkākathitakrameṇollekhamātraṁ kathiteyaṁ kathā iti (St.No.8 p.61), i.e, this story is adapted in short from the Kannaḍa Commentary on the Ārādhama of Bhrājiṣṇu. Among those stories about the sources of which nothing is said by the author, the threads of some can be traced to works like the Padmacarita of Raviṣeṇa, the Mahāpurāṇa of

Jinasena-Gunabhadra etc.[8] I propose to present, in this paper, some observations on the sources of two stories, namely, the story of king Śreṇika (No.8) and the story of Nandimitra (No.38) regarding which some scholars have already put forth their views.

Story No.8 gives the biography of King Śreṇika. At the close of it the author says, as already noted above, that this story is adapted in short from the Kannaḍa Commentary on the Ārādhanā of Bhrājiṣṇu. Perhaps on the strength of this specification, in the main, of the author regarding the source of this story, Pt.Premi, as early as 1907, made a general statement that possibly Rāmacandra Mumukṣu had before him some Kannaḍa work as the source of his Puṇyāsrava-Kathākośa.[9] Later, Prof.D.L.Narasimhachar, on the strength of the above-noted specification of the author regarding the source of the story and on that of another specification of the author, viz., asya kathā Bhadrabāhucaritāntargatā iti, regarding the source of the story of Nandimitra (No.38, p.215), pointed out that the Kannaḍa Vaḍḍārādhane appeared to be the source for these two stories.[10] But the Vaḍḍārādhane does not at all contain the story of King Śrenika.[11] It, however, contains the story of Cilātaputra (No.15) which is very short. Both these stories deal with the family of Śreṇika and hence, some parallel motifs and events can be found in both. A part of the story of Śreṇika in the Puṇyāsrva- kathākośa (pp-30-31) that concerns Cilātaputra (or Cilātīputra in Pkk) stands some what parallel with a part of the story of Cilātaputra in the Vaḍḍārādhane (pp.162-163 and 164-165). But these corresponding portions are not identical: The tests prescribed by the astrologer to King Upaśreṇika for the selection of the right heir to the throne differ in number and details. Even some names are different : In the Puṇyāsrava-Kathākośa the Bhilla King is Yamadaṇḍa, his wife, Vidyunmati and their daughter, Tilakavati; whereas in the Vaḍḍārādhane, they are Mahākāḷa, Saundari and Guṇasaundari respectively. Therefore there is hardly

any possiblity of Ramacandra Mumuksu's picking up the story of Cilātaputra in the Vaḍḍārādhane and developing it into that of Śreṇika.[12] Thus the Vaḍḍāradhane cannot, in any context, be the source for the story of Śreṇika in the Puṇyāsrava-kathākośa.

Then at the commencement of the story of Nandimitra (No.38), Rāmacandra Mumukṣu tells that this story is included in the biography of Bhadrabāhu : asya kathā Bhadrabāhucarite, ntargatā iti (p.215). On the basis of this statement too Prof.D.L.Narasimhachar thinks that the story of Bhadrabāhu in the Vaḍḍārādhane appears to be the source for the story of Nandimitra in the Puṇyāsrava-kathākośa. But after camparing both these corresponding stories in the two works, I have found that it is not so:

(1) The structure of the story of Nandimitra in the Punyasrva Kathākośa is much different from that of the story of Bhadrabāhu in the Vaḍḍārādhane : After narrating his story to some extent (pp.215-217) Ramacandra Mumukṣu states on p.217 that there is another (emboxed) tale: tatrānya kathā, and narrates it (pp.217-219). This part of the main story has its parallel (which is not identical) in the story of Cāṇakya (No.18) in the Vaḍḍāradhane (pp.180-186). Then on p.219, Ramacandra Mumukṣu tells that thereafter the story of Cāṇakya is different and it van be known from the Āradhanā Kathākośa : Cāṇakyabhaṭṭārakasya ita urdhvaṁ bhinnā kathārdhanāyāṁ jñātavyā. Which Āradhanā Kathākośa could it be?

(2) Then the remaining part of the main story in the Puṇyāsrava-kathākośa broadly compares well with that of the story of Bhadrabāhu in the Vaḍḍārādhane (pp.75-93). But there are some striking differences:

(a) In the Vaḍḍārādhane (pp.85-86) in the description of the 16th dream of king Candragupta, there is a reference to white asses; whereas in the Puṇyāsrava-kathākośa (p.223) it is to white

bulls.

(b) In the Vaḍḍārādhane (pp.91-92), Rāmilla and other two teachers go to the country of Sindhu; but in the Puṇyāsrava-kathākośa (p.227), they stay at Pāṭalīputra only.

(c) In the Vaḍḍārādhane there is not found the incident or episode of Sthūlācārya's being murdered by his followers, which one is given in the Puṇyāsrava- kathākośa (pp.228- 229).

(d) The Puṇyāsrava- kathākośa gives some additional information regarding the formation of the Śvetāmbara and the Yāpanīya sects. (pp.222-230). Taking into consideration all these points, it can be said that for the story of Nandimitra also in the Puṇyāsrava-kathākośa, the Vaḍḍārādhane is not the source.

Now coming back to the story of Śreṇika, Ramachandra Mumukṣu clearly states, as noted above, the Kannaḍa Commentary on the Ārādhanā of Bhrājiṣṇu is the cource for it. And except the Vaḍḍārādhane, which is a (partial) Ārādhana Kathākośa or a (partial) Commentary on the Ārādhanā, no other Commentary on the Ārādhanā, or an Ārādhanā Kathākośa (partial or complete) is available so far. But the Vaḍḍārādhane, the author of which is not yet known, does not contain the story of Śreṇika. Therefore the conclusion is inevitable that there did exist some other Kannaḍa Commentary on the Ārādhanā composed by Bhrājiṣṇu, which Ramacandra Mumuksu used for the story of Śreṇika in his Puṇyāsrava-kathākośa. Unfortunately this Commentary is not known, even by reference, any where in the Kannaḍa literary works or epigraphical records so far known to me. Nor is Bhrājiṣṇu found referred to in any of such works or records within the purview of my knowledge. So it is very difficult to say, at this stage, anything about the nature and date of Bhrājiṣṇu's Kannaḍa Commentary on the Ārādhanā. It may be a much earlier work than the Vaḍḍārādhane and it may be a thorough commentary on

the Ārādhanā and, hence, a voluminous work,[13] possibly in prose. If it could be so, the statements of Nṛpatuṅga[14] and Nāgavarma,[15] that Kannaḍa possessed rich story literature in prose, would gain additional strength by Ramacandra Mumukṣu's specifying Bhrājiṣṇu's work as the source of the story of Śrenika in his Puṇyāsrava-kathākośa, a fact which now stands as a good indicator for scholars for further research and investigation in this direction.

■

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2. (i) An authentic text of this work (with introduction and Hindi Translation) has been published for the first time in the Jīvaraja Jaina Series, No.14, Solapur, 1964, its editors being Dr.A.N.Upadhye, Dr.Hiralal Jain and Pt.B.Siddhantashastri.

   (ii) All references made to this Puṇyāsrava-kathākośa (Pkk) in this paper are to this edition.

3. (i) His date is not yet settled, However, the General Editors, Dr.Upadhye and Dr.Jain, have shown that he must have composed this work between 991 and 1331 A.D: Intro. to Pkk, p.32.

   (ii) Nothing is known about his place so far. That he knew Kannaḍa well is beyond doubt.

4. Intro. to Pkk, p.9.

5. Vide Karṇāṭaka Kavicarite, I, Bangalore 1961, pp.463-465

6. Vide Intro. to Pkk, pp.27-30.

7. For details on these points vide Intro. to Pkk, pp-18-19.

8. The General Editors of Pkk have traced some of such threads to the possible sources : Intro. to Pkk, pp.20 and 22.

9. (i) Intro. to Puṇyāsrava-kathākośa (Hindi Translation of Ramacandra Mumukṣu's work), Sāhitya Sadana, Lalitapur 1959 (3rd edition), p.6. (ii) It is not unusual that a Kannaḍa work should serve as a source for a Sanskrit work. Dr.Upadhye points out that the Kannaḍa Commentary of Keśavavarṇi on the Gommaṭasāra has been rendered into Sanskrit : Jñānapīṭha Patrikā, Oct.1968, p.4.

10. (i) Intro. to Sukumarā Caritam, Karnataka Saṅgha, Shivamogga 1954, p. IXXX.

 (ii) Vaḍḍārādhane (Śārada Mandira, Mysore 1959) is a Kannaḍa Classic in prose which can be assigned to the first quarter of the 10th Cent.A.D. It is an Ārādhanā (Kavaca) Kathākośa containing 19 stories. For further details, vide Dr.Upadhye's Intro. to Bṛhat-kathākośa pp.63-72.

11. (i) The General Editors of Pkk note this fact: Intro. to Pkk, p.20.

 (ii) However, the Vaḍḍārādhane (contains four stories, namely, of Sukumāra Svami, Bhadrabāhu, and Lalitaghate which correspont to those Nos.21-22, 25, 38 and 40 respectively in Pkk. Other Ārādhanā Kathākośas of Hariṣena, Śrīcandra, Prabhācandra and Nemidatta also contain these four corresponding stories: Vide Intro. to Bṛhat-kathākośa, p.78.

12. The story of Śreṇika is also found in the Bṛhat-kathākośa of Hariṣeṇa (No.55). Some of the details of this story in Pkk compare well with the corresponding ones in that of Harisena. But the story of Hariṣeṇa differs from the one

of Ramacandra in structure and sequence of events. Some of the names too differ. In Harisena the feudatory king is Nāgavarma (v.3), but in Ramacandra Mumukṣu he is Somaśarma (p.30).

13. Ramacandra Mumukṣu tells that his story of King Śreṇika (pp.29-61) which is pretty long, is just a short adaptation of the one in Bhrājiṣṇu's work: Pkk. p.61.

14. Kavirājamārga, (the earliest available work on rhetoric, believed to have been composed by Nṛpatuṅga: 814-877 A.D.) Baṇgalore 1898, I-27.

15. Kāvyāvalokanaṁ, (c.1150 A.D.) Mysore University, 1939, v.949.

16

STUDIES IN SOUTH INDIAN JAINISM: ACHIEVEMENTS AND PROSPECTS

With an humble beginning by the publication of a few reports about the Jaina community in the Asiatic Researches (Calcutta and London), Vol. IX, during the first quarter of the 19th Century, and showing a notable progress with the rise of a host of scholars, both western and Indian, by the first quarter of the 20th century,[1] Jaina Vidyā or Jainology, nowadays has become a vast distinct field of study comprising many aspects of Jainism - historical, philosophical, doctrinal, literary, inscriptional, scientific etc; and the 2500th Anniversary of Lord Mahāvīra's Nirvāṇa recently can be said to have given a new phillip to the study of all these branches of the field all over India and abroad too. Now the organizers of this unique Seminar, I should say, have decided upon the most relevant topic for deliberation viz., The Various Branches of Jainology : Achievements and Prospects; and I have chosen to reflect on the Studies in South Indian Jainism : Achievments and Prospects.

It is quite possible that the first team of Jaina teachers entered South India viz., the Telugu country through Kaliṅga as early as 600 B.C. and were pioneers in bringing the teachings of Lord Mahāvīra to the South. But it is the second team, certainly

a large one, headed by Bhadrabāhu and accompanied by his royal disciple Candragupta, which entered Karnataka in 400 B.C. and established its first colony at Kaḷbappu, that radiated those teachings more effectively and extensively to the Southern and nearby regions in South India. The study of this early phase of South Indian Jainism, which can be said to have its beginning with B.L.Rice in 1909,[2] progressed at the hands of scholars like Ramaswami Aiyangar and B.Sheshagiri Rao,[3] R.Narasimhachar,[4] Vincent Smith[5] etc, and the historicity of this south Indian tradition of the great Jain migration was almost established.

The next phase of a studies in South Indian Jainism is found represented by the works of B.A.Saletore,[6] S.R.Sharma,[7] P.B.Desai,[8] S.B.Deo,[9] Kailas Chandra Shastri,[10] etc., wherein religious history of Indian Jainism with the corresponding political background, and based on tradition, inscriptions, monuments and literary evidence, has been very well depicted. Considerable light on the Yāpanīyas, the Kūrcakas, the Gommaṭa cult, the Yakṣiṇi cult, the innovations and adaptations etc., has been thrown in these works.

At this stage we can hardly forget the timely and relevant miscellaneous contributions, in different degrees, to this field by scholars like N.R.Premi, Hiralal Jain, A.N.Upadhye, Bhujabali Shastri, Jyoti Prasad Jain, B.R.Gopal, Sarayu Doshi, B.K.Khadabadi etc.[11]

Further, V.P.Johrapurkar's findings on the South Indian Bhṭṭāraka tradition as a part of his whole work[12] and V.A.Sangave's findings on the South Indian Jaina Community as a part of his novel work,[13] have added new dimensions to the studies in South Indian Jainism.

Moreover we have to remember with gratitude scholars like Robert Swell,[14] T.N.Ramachandran,[15] A.Chakravarti,[16] S.Vaiyapuri Pillai,[17] K.V.Ramesh[18] etc., for their varied contributions to the different aspects, of the hold of ancient and medieval Jainism, particularly in the Tamil country, as based on the Jaina inscriptions,

monuments, vestiges, literature etc. Similarly we have to be proud of scholars like B.Sheshagiri Rao, M.Somashekhara Sharma, S.Gopalkrisna Murthy etc. for enlightening us on the position of medieval Jainism, particularly in the Telugu country as based on some Jaina living monuments, inscriptions, sculptures and vestiges.[19]

The latest works connected with South Indian Jainism, as far as I know, are two. One is by P.Gururaj Bhatt, Studies in Tuḷuva History and Culture, which contains a separate Chapter (No.XIV) on Jainism in Tuḷuva country, wherein is given a brief interesting account of the late medieval Jainism along with its political, racial and cultural (including art ad architectural) background. The other one is by R.P.P.Singh, Jainism in Early Medieval Karnatak,[21] wherein the author has given a religious history of Jainism in Karnatak from 500 to 1200 A.D. Admitting his claim on some novel fratures in the treatment of the subject, I find that he has also confused himself by mixing the significant Bhaṭṭāraka tradition with the Digambara monarchism in the Karnataka of that period.

After taking, thus, a bird's eye-view of the salient achievements in the field of the Studies in South Indian Jainism, I propose, now, to present to this galaxy of scholars a few outstanding prospects or tasks that strike my mind at this hour, so that the interested and capable scholars may note them and exert themselves to accomplish them too in the days to come. I would enlist them, with some observations, as follows:

(1) The Yāpanīya Saṁgha: its Origin, Growth and Merger: It is well known that numerous references to the Yāpanīya Saṁgha are found in inscriptions and literary works. It was N. R. Premi who particularly drew the attention of scholars on some features of this compramising Sect.[22] Then some historians, religious and political, furnished some further details about it.[23] A.N.Upadhye instituted a systematised study of this interesting Sect by contributing three valuable papers.[24] Recently B.K.Khadabadi presented some thoughts on Vijahaṇā, a characteristic feature of the Yāpanīyas.[25]

But a thorough study of this important Sect, which is said to be a product of South Indian Jainism, particularly Karnatak Jainism, is a desideration. Some 25 years ago, V.S.Agarwal expressed that a detailed study of the Yāpanīyas could be presented in the form of an important research dissertation.[26] Last year Muni Śrī Hastimallaji, who was staying at Raichur, had sent one of his follower-scholars to Dharwad to plan a line of study in this regard. This shows the need as well as importance of this prospect.

(2) Reconstruction of the History of Jainism in Andhra Pradesh: We know that the Telugu country was rather the first in South India to receive the gospal of Lord Mahāvīra through the first team of Jaina teachers moving through Kalinga. Later Jaina teachings must have penetrated into this region from the Kaḷbappu centre too. Thus Jainism must have flourished in this region to a considerable degree. But unfortunately owing to the Buddhist rivalry in the early days and the Hindu revival in the later days, almost all the Jaina literary works, most of the Jaina inscriptions and monuments appear to have been destroyed. As a result of this and on some other ground, scholars have just surmised the 9th and 10th centuries A.D. as the possible Jaina period of prosperity in this region. But after that, going through the monograph entitled Jaina Vestiges in Andhra by S.Gopalkrsna Murthy,[27] I feel that a few more intensive and extensive efforts, after the manner of the one by this learned Professor, on the part of some enthusiastic archaeologists, epigraphists, and art specialists, would make some more material available for the primary reconstruction of the history of Jainism in Andhra Pradesh. I felt overwhelmed when I read about the existence of a Jaina University at Raydurg - a University in stone, with inscrptions mentioning the names of Jaina teachers belonging to the Mūlasaṁgha and the Yāpanīya Saṁgha which was contemporaneous with the Rāṣṭrakūṭas and the Western Cālukyas.[28]

(3) Reconstruction of the History of Jainism in the Western Coast of South India : Scholars like Saletore, Desai etc.,[29] noted that several petty kings and chieftains patronised Jainism in the

Tuḷuva country, and Muḍabidri happened to be its last stronghold in the upper Western Coast of South India in the late medieval period. Then P.Gururaj Bhatt gave a better picture of this fact in this region.[30] On the strength of some inscriptions and antiquities found in the Kerala region, some scholars have postulated that the 9th to 11th Cent.A.D. constituted a glorious period of Jainism in the Kerala region.[31] But we do not have so far a good picture of Jainism that flourished in this region. It is learnt that the Bhāratīya Jñānapīṭha entrusted P.Gururaj Buatt to conduct this kind of study. But unfortunately he expired suddenly and I have no idea of what were the fruits of his study and who has resumed his work.

(4) Jaina Teachers and Social Uplift in South India: Much of the work done in South Indian Jainism is regarding its religious and political aspects in the main. Now we can take-up its social aspect and treat it thoroughly. The Jaina teachers' sermons, and the stories, illustrations etc. in them, were the most effective media of social education in the early and medieval periods.[32] The Jaina teachers always struggled to eradicate the seven vices (sapta-vyasanas)[33] from the masses and cultivate among them social virtues like compassion, truth, honesty, charity etc. Moreover the remarkable adaptability of Jainism to the contemporary social trends and local environments (keeping its basic tenets intact) can also be highlighted here. Keeping these and such other things in view, a social historian can take up this work for the full growth of the knowledge of South Indian Jainism.

(5) Contribution of Jainism to the Cultural Heritage of South India: This is one of the most important desiderations, which can also partly include the one noted just above. The tolerant attitude, accommodative nature, vegetarianism etc. available among the people of this part of the country, can be reasoned to owe much to the cultural impact of Jainism that gloriously flourished here. Tradition, political history, literature and above all the inscriptional wealth of this area, can be of great use in this task. S.Vaiyapuri Pillai observed "So far as Tamil Nāḍu is

concerned, we may say that the Jainas were the real apostles of culture and learning."[34] Moreover, Saletore long back understood the need of this work in the following words: "The contribution of Jainism to the culture of Karnatak, Tamil Nadu and Andhra Pradesh can be given in a separate dissertation."[35]

(6) Lastly, I have to pose a small problem but not of less importanc. It is, Ṣaṭkhaṇḍāgama and Dṛṣṭivāda : Seemingly this problem is of a literary nature, but it has full bearing on South Indian Jainism - its tradition and its history. So far we were, on the strength of the authority of eminent scholars like Hiralal Jain and A.N.Upadhye, under the impression that the Ṣaṭkhaṇḍāgama Volumes are the only surviving pieces of the 'Dṛṣṭivāda' the 12th Aṅga of the Jaina Canon.[36] But Ludwig Alsdorf, a few years ago, has opined that this is not so.[37] This sets aside not only our above noted impression, but also the important Dharasenācārya-Puṣpadanta- Bhūtabali tradition underlying the composition of the Ṣaṭkhaṇḍāgama Volumes, a singular manuscript (in Kannada script) aof which has been preserved at Mūḍabidri. Now unfortunately we do not have amongst us Hiralal Jain or A.N.Upadhye to reconsider their view in the light of Alsdort's opinion. Hence, I with due respect to Alsdort (whom I know by meeting him at Ujjain)[38] and to his valuable contribution to the Jaina studies, appeal to scholars like Kailasa Chandra Shastri to scrutinise this eminent German Scholar's opinion in the light of the internal as well as external evidence of the Ṣaṭkhaṇḍāgama Volumes, form their views and publish them.

■

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24. These three papers are:
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27. Already noted above.
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29. In their respective works noted above.
30. Op.Cit., pp.425 ff.
31. Vide P.B.Desai, Jainism in Kerala, Journal of Indian-History, Vol.XXXV-2, 1957.
32. This is true even to this day.
33. Jaina teachers have told, and have been telling numerous stories to eradicate each one of these vices from the life of the masses.
34. Op.cit., p.60.

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German Scholars on India, Vol.I, Varanasi, 1973.

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17

OUTSTANDING CONTRIBUTION OF JAINISM TO KANNADA LANGUAGE AND LITERATURE

The Samavāyāṅga Sutta tells us that Lord Mahāvīra preached in the Ardhamāgadhi language : Bhagavaṁ ca ṇaṁ addhamāgadhīe bhāsāe dhammamāikkahai.[1] That is, as early as c.600 B.C.,Lord Mahāvīra adopted the principle of teaching the masses in their own language so that this instruction might be lucid and effective.

The same principle was followed by his later disciples in Karnataka. According to the well known South Indian tradition, corroborated by epigraphic records, archaeological remains and literary references, Jainism entered Karnataka with the migration of the Jaina Saṅgha from Madhyadeśa as headed by Ācarya Bhadrabāhu and accompanied by Candragupta Maurya in about 300 B.C. at the time of the great twelve year famine[2]. Śravaṇabelgoḷa possibly was the first Jaina colony. There the members of the Saṅgha, whose language was Prakrit, must have picked up the then Kannada language in due course and the monks and teachers must have gradually started preaching or teaching their religious tenets to their newly obtained followers and others in their own

native language. In the course of such instructional activities, they no doubt enriched the Kannada language by lending several requisite Prakrit words and phrases such as dhamma, savaṇa, risi, varisa, etc, which later on were absorbed in the language in the same Prakrit form.[3] Perhaps with this linguistic process, among other things, in view, Nāgavarma I (900 A.D.) had said in his Chandombudhi (vv.1-21) that Kannada along with other regional languages, was formed of three and a half languages : Sanskrit, Prakrit, Apabhraṁśa and Paiśācī.[4]

After cultivating the Kannada language to a certain extent, the Jaina teachers then applied themselves to composing literary works[5] and thus, laid the foundation of literary Kannada and gradually built a magnificenent structure on it. Though the early line of origin and growth of Kannada literature is not traceable, there are found references to a number of Jaina authors and works[6] prior to the 9th century A.D. It is interesting to note that the first available Kannada work on poetics[7], the first one on prosody[8] the first one on grammar[9], the first classic in prose[10] and similarly the first one in poetry[11] are all by Jaina scholars.

As a result, the early period of Kannada literature, from the 9th to the 12th century A.D., came to be known as the Jaina period, though Jaina authors flourished in later periods too. The late Mahāmahopādhyāya R.Narasimhacariar called this period "The Augustan Age of Kannada Literature".[12] Like the Jaina antiquities, several Jaina literary works reflect the hold and affluence of Jainism in Karnataka. The Three great poets, Pampa, Ponna and Ranna are known as the 'Ratnatraya' in Kannada literature. Cāmuṇḍarāya, one of the greatest generals Karnataka had ever produced, who got erected the world famous monolithic statue of Bāhubali, is also the author of the Trisaṣṭi Lakṣaṇa Mahāpurāṇa and commentator of the Gommaṭasāra of Ācārya Nemicandra.

Now it needs no elaboration of the fact that the major portion of the Jaina Kannada literature is avowedly religious wherein are embedded the principle tenets of Jainism like Ahiṁsā.

The Basadis or Jaina monasteries took the responsibility of preserving the composed works and of catering these tenets to the people through their carefully built libraries.[13] The Jaina teachers, from the very beginning, did propagate these tenets through their regular and effective preachings. As a result several dynasties of kings accepted Jaina faith[14] and not only the Jaina community but also other people around were influenced by the cardinal principles of Jainism, which put an effective check to social vices like hunting, drinking, dicing, etc. The comulative effect of all these processes helped the greater part of Karnataka to emerge, and remain till today, peace-loving, vegetarian and accommodative.

We can just imagine what healthy moral atmosphere in society could have been created by the quotation from the Mūlācara used either in sermons for masses or in works of literary excellences[15] :

Khāmemi savve jīve savve jīvā khamantu me,
mettī me savvabhūdsu veraṁ majjha ṇa keṇavi.

which I would render in free verse as follows:

Forgive do I all beings ever!
Forgive may they so me too!
Let me love one and all sure!
Let me be an enemy of none whoseever!

To conclude, Lord Mahāvīra's principles and teachings, inherited by his great grand disciples and propagated through the language and literature of Karnataka, have not only made them both rich and prosperous but also have added much to the gereral cultural wealth of the land.

■

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1. Samavāyānga Sutta, 110, Suttāgame I, Gudagaum 1953, p.346.
2. This tradition, on such evidences, has been accepted as a fact of history by eminent scholars like Rice, Smith, Aiyangar-Sheshagiri Rao, Sharma, Saletore, etc.
3. We come across such words and phrases in early inscriptions (vide Epigraphia Carnatica, Vol.II) and works like the Vaḍḍārādhane, Cāmuṇḍarāya Purāṇa, etc., Keśiraja also has collected several such words in the Apabhraṁśa Chapter of his Śabdamaṇidarpaṇa.
4. The figure "three and a half" has still remained a hard nut to crack for scholars.
5. It is worth noting at this juncture that the great teachers like Kunda-Kunda and Vaṭṭakera had already composed their Prakrit works of high order in this region and the same tradition was continued later by others like Yativṛṣabha, Joindu, Nemicandra, Puṣpadanta, etc.
6. These have been noted at length by me in my paper 'Influence of Middle Indo-Āryan Literature on Kannada Literature', presented at the All-India Fifth Seminar on Prakrit Studies, Ahmedabad, March 1973.
7. The Kavirājamārga of Nṛpatunga or Amoghavarṣa I, the famous Rāṣṭrakūṭa King.
8. The Chandombudhi of Nāgavarma I.

9. The Śabdamaṇidarpaṇa of Keśirāja.
10. The Vaḍḍārādhane of an unknown author.
11. The poet Pampa who composed Ādipurāṇa and Bhārata, is known as Ādikavi.
12. Introduction to the History of Kannada Literature, Mysore, 1940.
13. A peep into the Manuscript Library of the present day Jaina Maṭh at Mooḍabidri can give us the idea of this feature.
14. Here the Gaṅgas, the Rāṣṭrakūṭas, the earlier Hoysaḷas, the Kongaḷvas, the Ceṅgaḷvas, etc. are note-worthy. Some of the Eastern Cālukya monarchs were Jainas by persuasion, a fact that reflects the universal appeal of Mahāvīra's gospel.
15. Like the Vaḍḍarādhene, wherein the gāhā is repeatedly quoted in the contexts of sermons and dogmatical discussions.

18

JAINA PATH OF EDUCATION

Education aims at equipping man with the art of living-living a successful life. In ancient and medieval India education and religion were closely related, or rather, religion also played the role of educating its followers. Jainism has been no exception to this fact. Therefore, Jainism can be said to have had its own influence on the educational system and values of India, more particularly of the ancient and medieval period.

A characteristic feature of the Hindu system of education in ancient days was its Gurukula system. 'The teacher's house itself was the school, the higher educational institute and the hostel - in one'. The four Vedas, the six Aṅgas, the eighteen Dharmaśāstras, logic, grammar, lexicography, economics-sociology-law (Cāṇakya), medicine, astrology etc., all these subjects were taught in the course of seven or eight years. Later with the retention of the Gurukula system, places of pilgrimage also developed as centres of education. Gradually in places like Takṣaśilā educational centres of University level and model came up. Some Agrahāras turned up to be small centres of education. Some pontiffs of the Hindu maṭhas took considerable interest in and helped the cause of education. Such work, in varied ways and by many pontiffs, is going on even to this day.

As we enter and peep into the early Buddhist system of education, we are struck with a peculiarity that imparting of

education took place mostly in the monasteries and they were meant for the newly initiated monks. But later on, outsiders too began to be admitted into these monasteries and non-Buddhist subjects too came to be introduced for them. As a result of such gesture, in due course of time, there appeared Universities of international fame like Nālandā, Valabhī and Vikramaśilā. Soon these Universities earned a name as educational centres of high order amongst the seekers of knowledge even from foreign countries, particularly from those in Midle and East Asia. But later, all these unfortunately fell prey to the reckless plunder and arson of the Muslim invaders. Then, with the later Buddhism, its hold on education in India too disappeared. But the present excavated part of the great Nālandā University very well speaks to the visitor today of its old grand scale of planning and facilities provided therein.

Now coming to the system of education falling within the compass of early Jainism, what we find conspicuously is that no Jaina University like that in Takṣaśilā or Nālandā, nor other centres of education of those models, came into existence. The reason for this is not far to seek. The great vow of Aparigraha (non-possession) appears to have been at the root of this phenomenon. According to this vow, the Jaina monk cannot own or possess any property of any kinds; and because of this strict injunction, there did not at all exist Jaina monasteries in those days. Even keeping books with oneself was considered as breach of the vow of Aparigraha. This led also to the loss of considerable part of the scriptural knowledge on the part of the early Jaina monks.

The Jaina Ācāryas, in the early period, kept on always wandering and camping as per the dictum 'one night at the village, five nights in the town (or city) and ten nights in the words' :

"Grāme ekarātraṁ nagare pañcarātraṁ
aṭavyāṁ daśarātraṁ."

and they spent most of their time in observing their vows and practising penances. It was at the time of delivering sermons

to their laity that they used to educate them. Each Ācārya had his own interesting and effective method in this regard. Moreover, as the Jaina Ācārya wandered about according to the dictum cited above, he kept on imparting religious education to his monk-pupils, who, with previous permission had accepted him as his teacher. Such instruction was given punctually and systematically in the manner of the mother-bird tenderly and punctually feeding its young one:

"Jahā se diyā-poya evaṁ te sissā diyā ya rāo ya
aṇupuvvena vāiya."

(Āyāra, I-6-3, Calcutta, ed.1967)

Such monk-pupil after initiation, used to be with his teacher for 12 years and during this period he could almost have the entire scriptural knowledge. Then, the young monk, with his teacher's permission, used to go on wandering independently and according to the rules of the Saṅgha. Scholars opine that such system was in vogue from 500 B.C. to 100 A.D.

Then, during the first half of the 1st century A.D., there began to appear here and there caityas or basadis introduced and maintained by the lay community; and according to Dr.J.P.Jain, from the 3rd century A.D., the Jaina monks began to stay in such caityas and during the period between the 5th and 6th centuries A.D., there distinctly appeared two categories viz., Vanavāsī and Caityavasī among them. Later on, gradually, the Caityavasī monks began to teach the children of the laity also in addition to their own monk-pupils who lived along with them. That new course of instruction could have been : exposition of the Aṇuvratas, Śikṣāvratas and Guṇavratas, bad effects of Saptavyasana, exemplification of Puṇya and Pāpa, elucidation of the path leading to liberation etc. The Caityavāsī monks, as years passed on, may have also commenced to impart general education of the primary stage to the children of the round-about laity. Later, some members of the lay community also may have started Primary Schools or Pāṭhaśālās. It is reasonably presumed that such primary education commenced with a salutary

sentence like "Oṁ namo siddhāṇaṁ" the corrupt from of which viz., "Onāmāsīdhaṁ" it is said, was available till the 20th century A.D., in numerous schools of Northern India.

We have already noted that during the period between the 5th and 6th centuries A.D., there appeared among the Jaina Ācāryas two categories viz., Vanavāsī and Caityavāsī. Almost during this very period, there set in the Bhaṭṭāraka tradition among the Digambaras. These Bhaṭṭārakas converted many Jaina Maṭhs (Monasteries) into mini centres of religious education. It is possible that subjects like lexicography, grammer, mathematics, astrology etc., were also studied in such centres because numerous manuscripts of works on these subjects, besides those on religion, philosophy etc., are found even to this day systematically preserved in these maṭhas. It is also interesting to note that the Bhaṭṭāraka tradition is still alive in places like Jaipur, Jaisalmer, Kāranjā, Moodbidri, Kolhāpur etc.

An important outcome of the educational work conducted and carried over by the Caityavāsī monks and the Bhaṭṭārakas etc., is that there appeared, in due course of time and under their care, manuscript libraries of varied sizes and contents. Some of them later developed into eminent libraries called Śāstrabhaṇḍāras. Important works of secular nature, too, were preserved in them. Some scholars like Dr.K.C.Jain hold that the idea of Public Library is a Jaina one, and that the earliest Granthabhaṇḍūra (Śāstrabhaṇḍāra) is found in Rajasthan. This tradition of Jaina Manuscript Library has come down all along to this day. Such Libraries at Jaisalmer, Pāṭan, Ārrāh, Moodbidri, Kolhāpur etc., have earned the value of a national asset and attract scholars from abroad too.

From this brief survey of the educational aspect of early and medieval Jainism, we gather the following points: The Jaina teachers imparted religious education to their monk-pupils regularly and directly, and to the laity through sermons. Later, the Caityas

or basadis also served as schools of general type of primary education, in addition to religious education, for the children of the laity of the surrounding areas. Pāṭhaśālās were also run by some members of the lay community. The Bhaṭṭāraka tradition developed in their maṭhas mini centres of education, religious as well as partly general. Later, gradually, there appeared manuscript libraries in some of the basadis and maṭhas. The general type of education, however, did not make much progress so as to enter into its higher order. "The reason for such state of affairs," as Dr.Altekar observes, "is that the Jaina community, mostly belonging to the merchant class, did not think much about higher education for their children. They mostly trained their children in their own family business and later accommodated them therein alone. This tendency can be seen among some Jaina merchants even to this day."

Though the Jaina teachers did not build outstanding educational centres like Takṣaśilā and Nālandā, the work done by them in the field of social education or mass-education is unique. Well-equipped with the vast scriptural and general knowledge, bearing pure thinking and conduct, always wandering about as a model for other young monks and the pious laity, every Jaina teacher was almost a moving mini University. His sermon was a powerful means of mass-education; the religious story (dharma-kathā) in the sermon was an effective medium of such education; and narration of such story in an interesting and entertaining manner was a wholesome method followed by him. Thus, through various stories, the constituent (individual and social) virtues of the Śrāvakadharma and other ethical principles were imprinted on the minds of the masses. In order to keep away the common people from the seven vices (Saptavyasana), many Jaina teachers have told numerous interesting stories, which we can read even today in the rich Jaina narrative literature in different languages and of different periods. Thus, religious or ethical instruction in an entertaining manner is the secret of successful social education

or mass-education achieved by the Jaina Ācāryas. During the reigns of some of the Kadamba, Gaṅga, Chālukya and Rāṣṭrakūṭa rulers, the Jaina teachers have successfully carried out such mass-education in Karnataka. This is also true of Rajasthan and Gujarat under their favourable rulers. The comulative effect of such education in these provinces could be seen in the fact that the virtues of regard for Ahiṁsā etc., in general and vegetarianism in particular were nurtured by most of the people of those and later days - including the present days to some extent - in these regions. Moreover, some scholars think that the percolation of the principle of Ahiṁsā to the very root of Gandhiji's mind is the later fruit of such age-long education by Jainism in that region.

Another interesting factor in the educational values of Jainism is that in the day-to-day practice itself of the Śrāvakadharma by the members of the lay community is found the carrying out of some important educational principles. Dāna (gift), Śīla (protection of minor vows), upavāsa (observance of fast) and pūjā (worship) are the four constituents of the layman's way of pious life; and they play a very important role in his total life. The gift of Śāstra (books) or Jñāna (knowledge) is one of the four facets of Dāna (gift), the first constituent of the Śrāvakadharma., Śāstradāna means to provide the right person with the right book (or books, the vehicles of knowledge) at the right time. The educational importance of this aspect of gift can be illustrated from a gesture of an eminent historical personage of medieval Karnataka when printing was unknown. With a beneficial motive of augmenting interest in (religious) literature, in 973 A.D., the great pious lady Attimabbe, wife of general Nāgideva (under the Western Cālukyas), got prepared 1000 copies of Ponna's Śāntipurāṇa and distributed them to the deserving ones. The worth and strength of this Śāstradāna is seen even today among numerous well-to-do members of the Jaina community extending a helping hand towards publication of worthy books, enaouragement ot scholars in their pursuits, liberal donations to educational institutions etc. A number of educational trusts have come up out of this motive in different parts of the

country.

Moreover, of the six duties to be carried out daily by the Śrāvaka, viz., Pūjā (worship, prayer etc.,) Vārtā (the exercise of honest livelihood), Dāna (alms-giving) Svādhyāya (self-study of the scriptural and other religious works), Saṁyama (practising self-restraint and observing vows) and Tapa (penance like fast, Pratikramaṇa etc.,), Svādhyāya represents an important educational tenet in the sense that it makes the layman or laywoman indulge in an ideal type of self-study daily. This can be explained just by merely enumerating the constituent parts of act of Svādhyāya; Vācanā (reading), Praśna or Pṛcchā (questioning), Parivartana (repetition, revision), Anuprekṣā (meditating and reflecting) and Dharmakathā (listening to or relating religious story). Hence, there would be no exaggeration if it is remarked that the way of life prescribed by Jainism for the pious layman and laywoman, represents a perennial stress on self-education on the part of each member in the community.

Now we must take into account a very important contribution of the Jaina Ācāryas to the cause of education in general. Though the Jaina teachers did not build great educational institutions, they have composed and left for posterity a great number of treatises on many different subjects which have been serving as valuable means of higher education for the last several centuries. Their contribution to the disciplines of metaphysics, ethics, logic, philosophy, poetry, grammar, lexicography is considered as excellent and, at times, unparallelled. The works of Umsavami, Kundakunda, Siddhasena, Haribhadra, Jinasena, Udyotana, Somadeva, Hemacandra etc, are accepted as valuable gems in the syllabi of several modern Universities in India and abroad. Moreover the Jaina Syādvāda (Doctrine of seven-fold Predication) has been estimated to be a rare asset of Indian thinking. Similarly, it is the Jaina teachers and monks who, with devoted efforts cultivated and gave literary status to the south Indian languages like Kannada, Tamil and Telugu. This historical phenomenon also contains an important educational principle viz, effective instruction through

the medium of mother tongue, which was practised first by Bhagavāna Mahāvīra himself.

Lastly coming to the modern days, the Jaina community as a whole has been adjusting to the needs of the time. Its members have been paying sufficient attention to the educational needs of their children from their very early age and educating them in various branches of learning both in India and abroad. Wealthy and pious members, as usual, have extented their helping hand towards building numerous educational institutions which are open for all. Individuals as well as members of the community with collective gesture have come forward to set chairs in Universities for Jaina studies in different parts of the country.

The Jaina Ācaryas, too, have made no small antribution to the cause of education. Besides their usual routine of imparting religious and ethical education through their sermons to the masses wherever they stay or move, they are also playing the role of the main spirit in building notable educational centres, where education in varied branches is to be imparted in accordance with the Jaina ideals. For example, Kothali (Karnataka), Kumbhoj (Mahārāṣtra) etc., represent primary and secondary stage of such education. The Jaina Viṣva Bhāratī at Ladnu (Rājasthan) has already developed into a virtual University with these ideals, where fresh interpretation of doctrines like Anekāntavāda and new experiments in scriptural teacings are going on. Another centre of these ideals and high stature viz., Ādarśa Mahāvīra Vidyāpīṭha, is said to come up soon somewhere near Ahmedabad. At Vīrāyatana (Bihār) is coming up fast a unique institute with such ideals and novel experiments in the teachings of the Jina.

This brief critical survey of the Jaina Path of education from the early period to the modern days discloses some important principales and values of education, which also indicate the contribution of Jainism to the field of education in India in general. They can be laid down as follows:

(i) Careful preservation of ancient works.

(ii) Effective education through the mother-tongue.

(iii) Mass education through sermons delivered in an interesting manner.

(iv) Self-education as a part of the daily routine of an individual.

(v) Anekāntavāda for social health.

■

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19

KUNDAKUNDĀCĀRYA : THE LITERARY DOYEN OF KARNATAK

There are no two opinions about the fact that Kundakundācārya was one of the great exponents of Jaina Religion and Philosophy and leader of the Jaina Saṅgha; and among the Digaṁbaras he was such supreme exponent and leader who flourished in South India. Therefore in the benedictory part of almost every literary composition or of auspicious occasion of the Jaina community in this part of the country, he is respected next to Lord Mahāvīra and the Gaṇadharas as seen in the following well-known verse:

Maṅgalaṁ Bhagavān Vīro maṅgalaṁ
Gautamo gaṇīḥ,
Maṅgalaṁ Kundakundāryo Jainadharmostu
Maṅgalaṁ.

I would render it as follows:

Propitious is Lord Mahāvīra;
And so is Gautama gaṇadhara;
Propitious is Teacher Kundakunda;
And let so be the Jaina Religion!

Sufficient deliberation has taken place on the date of Ācārya Kundakunda. The one proposed by Pt.Mukhtar, i.e., 81-165 A.D., appears to me quite acceptable.[1] As a boy of sharp intelligence, he is said to have commenced his studies seriously, entered the order, rose to the position of the Ācārya at the age of 33 and held that position for 52 years. He founded the Mūlasaṅgha that strongly adhered to the two basic principles viz., acelatva (nudity) and strīmuktiniṣedha (non-acceptance of liberation to woman in this life). Jinacandra was his teacher and Bhadrabāhu-I was his inspiring teacher (preraka Gura).[2] In inscriptions and literary works, he is mentioned under five names viz., Kundakunda, Vakragrīva, Elācārya, Gṛddhapiccna and Padmanandi. Scholars, on scrutiny, have accepted Padmanandi as his real proper name, Kundakunda being a Sanskritised form of Koṇḍakuṇḍa, the most popular and accepted name that came after his place.

Uptil 1957, there prevailed much vague thinking on the domicle of this great teacher. Prof.A.Chakravarti held that Ācārya Kundakunda belonged to the Tamil country.[3] Dr.Harilal Jain seemed to support this view.[4] Dr.A.N.Upadhye opined; "The domicile of Ācārya Kundakunda will have to be sought in South India especially in the Dravida country."[5] But it was Dr.P.B.Desai, who having an all sided approach to and a thorough study of the problem, gave almost a final decision that Ācārya Kundakunda belonged to Karnataka.[6] Konaakoṇḍla is a village about four miles towards south from the Guntgal Railway Station, in the Gooty Taluka of Anantapur District. This Konakoṇḍla is the Telugu form of the former Kondakunde or Kondakunde that originally belonged to Karnatak proper, which fact is vouched by the Kannada inscriptions discovered in this place and by some other external evidences. I may quote here Dr.Desai's conclusion : "Thus judging on the whole from the weight of the above substantial evidence based on a variety of reliable sources, the conclusion seems to be irresistible that the great teacher Kundakundācāya hailed from this place whose earlier name was Kondakunda or Kondakunde and which

was subsequently changed to Konakondla under the influence of Telugu, possibly in the later age of the Vijayanager regime. The real name of the teacher was Padmanandi, but in course of time, this name was pushed into the background; and he came to be distinguished, more prominently on account of his unique personality, by the characteristic name of the place which was his domicile. This name, which was originally Dravidian in general and Kannada in particular, was Sanskritised into Kuṇḍakunda and Kundakunda. Still the Dravidian form of the name peristed with equal credit and this is attested by the numerous allusions to the teacher as Kondakunda especially in the epigraphs."[7] Dr.Desai further tells that this place possibly had been a stronghold of Jainism even before Kundakundācārya and after him, in later days, it got the reputation of a tīrtha and developed into a Jaina religious centre.[8]

Kundakundācārya was not only a great preceptor but also a voluminous author. After the rift in the Jaina Church, he was the first and foremost to endeavour to fill up the lacuna of canonical knowledge for the Digambaras by providing important texts which later formed the bulk and pivotal part of the Pro-canon of the Digambaras. Tradition attributes to him the authorship of 84 works which are generally called Pāhuḍas. Of these Pāhuḍas only 8 are available. They are: Paṁcatthikāya, Pavayaṇasāra, Samayasāra, Niyamasāra, Rayaṇasūra, Dasabhatti, Aṭṭhapāhuḍas and Bārasāṇuvekkhā.[9] Moreover he has written a commentary (vṛtti) called Parikamma on the first three parts the Ṣaṭkhaṇḍāgama according to a statement by Indranandi in his Śrutāvatāra. Now this statement of Indranandi is accepted as a fact almost by all scholars.[10] This Parikamma has the honour of being the first commentary on the Ṣaṭkhaṇḍāgama. It is said, through the tradition of teachers, Kundakundācārya possessed two copies of the Ṣaṭkhaṇḍāgama and the Kaṣāyapāhuḍa. Moreover he also inherited some knowledge of the Pūrvas based on which he composed the

Samayasāra, which forms the most important work of the trio of his valuable ones i.e., the Ratnatraya, and the subject matter of which is unique in the whole range of the Jaina literature.[11]

A peculiarity of all these works of Ācārya Kundakunda is that they are all in Prakrit viz., Jaina Śaurasenī to which language, subsequent to the composition of the Ṣaṭkhaṇḍāgama sūtras, he gave a special literary status that was honoured and adopted by other authors even in far later days. Hence, these texts of this eminent teacher may be said to have been the earliest available literary works of Karnatak. As we know Puṣpadanta and Bhūtabali composed the sūtras of the Ṣaṭkhaṇḍāgama in the days prior to Kundakundācārya i.e., c. 1st century A.D. But we have no evidence to show that these scholar monks belonged to Karnatak. As per the message of Dharasenācārya in Girinagara, Puṣpadanta and Bhūtabali were deputed from Mahimānagari situated in the Andhra country. After receiving the sacred knowledge from the great seer, Puṣpadanta is said to have returned to Banavāsi from where he sent, through Jinapālita, his 177 sūtras on Sātparūvaṇā to Bhūtabali who had already gone to the Tamil country.[12] Thus at the most, the 177 sūtras of Sātparūvaṇā seem to have been composed at Banavāsi by Puspadanta of whose domicile we have no clear idea. Therefore we can say that Ācārya Kundakunda is the earliest known and great literary figure of Karnatak.

Now the question arises whether Kundakundācārya attempted to use Kannada too as his literary medium? Our consideration of his age, particularly as a preceptor and author, i.e., the latter half of the 2nd century A.D., would indicate that such an attempt on the part of this distinguished teacher was not possible. Possibly he might have used the Kannada language for some of his sermons meant for the masses. Because during this period the Kannada language, no doubt, existed; but the process of having a script for itself was still going on. This process appears to have been complete by the close of 3rd century A.D.[13]

The question cited above leads us now to some serious reflections, both linguistic and literary. As I have observed elsewhere, "It was the sublime virtue of the Jaina teachers and authors that wherever they migrated and settled down, they learnt the regional language. cultivated it to a literary one, if it was not so then, and enriched it through their instructional and literary activities. It exactly happened so in South India and particularly in respect of Kannada."[14] After the Jaina Saṁgha migrating from the North during the great famine, established its first colony at Kaḷbappu or the modern Śravaṇabeḷgola in c. 300 B.C., the Jaina teachers and monks, who were Prakritists, must have gradually learnt the Kannada language and begun to use it, by all means, during the 1st and 2nd centuries A.D. There was every possibility of Ācārya Kundakunda's not only using Kannada language, but also cultivating it for his sermons, which act could have produced some type of Kannada oral religious literature that might have asserted its existence along with rather earlier Kannada oral folk-literature. Admitting a hundred years for the consolidation and perfection of such cultivation of the Kannada language for such oral religious literature on the part of Jaina teachers, there must have appeared during the 4th and 5th centuries A.D., some Kannada Jaina inscriptions[15] and a few Kannada literary compositions, which could, in all probability, be a few commentaries on some important Pāhudas of Ācārya Kundakunda himself, who had produced for the first time such important pro- canonical texts and who had founded the Mūlasaṅgha that was bound to carry on the torch of his teachings and writings to the wider vistas; and I may even say with stress that his Ratnatraya,[16] particularly the Samayasāra, could hardly escape some commentaries in Kannada during this period.

Thus just as the Brahmi script of the early Prakrit inscriptions might have served as the model source for the Kannada script, similarly Ācārya Kundakunda's (and his associates) cultivation of the Kannada language for sermons (for oral religious literature) and his important Prakrit Pāhuḍas might have later given rise to

some Kannada commentaries on them, which can be said to have been the earliest literary works in Kannada. None of these works is found mentioned anywhere in the subsequent literary places. Hence it would rather be a significant and constructive conjecture, if I call this period, the period between the 4th and 5th centuries A.D., the Earliest but Forgotten Period of Kannada Literature.[17]

After this, sets in the History of Kannada literature, the period of the Great Jaina Commentaries (the 6th and 7th centuries A.D.), which I have envisaged elsewhere.[18] These great commentaries are : Those of Śāmakuṇḍācārya and Tumbaḷūrācārya on the Ṣaṭkhaṇḍāgama and Kaṣāyapāhuḍa; the one by an unknown scholar on the Tattvārtha Sūtra, mentioned by Bhaṭṭākaḷaṁka; and that of Bhrājiṣṇu on the Mūlārādhanā, mentioned by Rāmacandra Mumukṣu. These great commentarial works, together with a few smaller ones on Kundakundācārya's select Pāhuḍas, can be said to represent a hidden landmark in the history of Kannada literature.[19]

At the last stage of our reflections we can bring in the latter part of to 6th, the 7th and 8th centuries and call it the Period of (a variety of) Independent Works - Prose, Poetry and others (composed by Vimala, Udaya, Nāgārjuna Śrīvijaya, Kavīśvara, Lokapāla and other unknown ones) referred to by Nṛpatuṅga in his Kavirājamārga.[20] Thus Ācārya Kundakunda, the great preceptor and literary doyen of Karnataka, appears to have been the starting point of the genesis of an important section of Kannada literature, and his life and works have, thus, led us to some serious reflections which could help us, to some extent, to reveal the mystery of, if not to establish, the long line of development of the Kannada literature of the Pre-Nṛpatuṅga period.

Now coming back to the Kannada Commentaries on Kundakundācārya's important Pāhuḍas, we may face a query as to why such commentaries, if any, have not come down to us, nor referred to by the subsequent scholars? There seems to me two

reasons : (1) Firstly, they were composed at a very early distant age and in a new literary medium of rather experimental nature and, hence, Time might have pushed them into oblivion. (2) Secondly, there might have been another attempt at composing such commentaries in the next period; but the great commentaries on the Ṣaṭkhaṇḍāgama and Kaṣāyapāhuḍa might have overshadowed them in respect of referenes by others.

But it is so very heartening to learn that Kannada commentaries on the important Pāhuḍas of Kundakundācārya dis appear in still later days too and were preserved in some of the Jaina Bhaṇḍāras (Manuscript Libraries) by the Bhaṭṭārakas, the esteemed custodians of Jaina works. Fortunately now in the Moodabidri Bhaṇḍāras alone, there are found numerous manuscripts of Kundakundācārya's works preserved in the Kannada script. Of them about twenty are endowed with Kannada commentaries on the select Pāhuḍas including the Ratnatraya. The commentaries are of the nature of vṛtti and ṭīkā. Some commentaries do not bear the names of the commentators. The known commentators are: Muni Bālacandra, Pt.Bālacandra, Muni Meghacandra, Bāhubali Siddhānti, Muni Padmanandi, Keśavaṇṇa and Maladhāri Padmaprabha.[21] We can also expect such other commentaries in other Jaina Bhaṇḍaras at Kolhapur, Humbuch, Arrah, etc. A thouough study of all these commentaries with special reference to their authors, dates, sources, citations and linguistic peculiarities etc. is likely to yield promising results of religious, philosophical and literary value, which would shed fresh light over our serious reflections on the line of development of the Kannada literature of the Pre- Nṛpatuṅga period in which we indulged just previously.

In conclusion it may be stated:

Kundakundācārya was not only the pre- eminent preceptor and leader of the Jaina Saṅgha, but also the literary doyen of Karnataka. His Pāhuḍas are the earliest known literary works of

Karnataka. His period, of which he himself was the epicentre, can be said to have been the starting point of the genesis of Kannada religious literature; and this significant conjecture lends hand, to some extent, for tracing the early line of development of the Kannada literature of the Pre-Nṛpatunga period. A thorough study of the available later Kannada commentaries on his select Pāhuḍas is likely to yield promising results.

■

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2. As proposed by Pt.Kailas Chandra Shastri, Vide Ibid.
3. Intro. to Pañcāstikāya, Arrah 1920.
4. Bhāratīya Sanskriti meṁ Jainadharma kā Yogadāna, Bhopal, 1962, p.83.
5. (i) Intro. to Pravacanasāra, Bombay 1935.

   (ii) Later he accepted Dr.P.B.Desai's findings, as I learnt in the course of my personal discussion with him.
6. Jainism in South India and Some Jain Epigraphs, Sholapur, 1957, pp.152-57.
7. Ibid., p.16.
8. Vide Ibid, pp.156-57.
9. (i) Some scolars like Dr.Upadhye do not accept the Rayaṇasāra as the genuine work of Kundakundācarya Vide his Intro. to Parayaṇasāra.

   (ii) Some scholars like Dr.H.L.Jain and Shri Phulchand Shastri attribute the authorship of the Mulācara to this great teacher. Some others do not accept it. Pt.Premi discusses this problem at pretty length and comes to the conclusion that the Mūlācāra can be the work of Vaṭṭakera and not of Kundakunda. Vide Jaina- Sāhitya aur Itihāsa, Bombay 1956, pp.548-53.

(iii) Similarly the authorship of the Tamil Kuraḷ is attributed to this great preceptor by some scholars. But, for this, no reliable evidence is produced. Vide Jaina Literature in Tamil, Delhi 1974, p.30. Prof.S.Vaiyapuri Pillai holds that the Kuraḷ can be the work of some other Jain Scholar. He puts it in 600 A.D. Vide History of Tamil Language and Literature, Madras, 1956, pp.79-85.

10. Pt.K.C.Jain has thoroughly discussed this problem giving the various former views of different scholars and comes to conclusion that the Parikamma was certainly a commentary on the Ṣaṭkhaṇḍāgama. He has cited 29 references to the Parikamma found in the Dhavalā Commentary. Vide his Intro. to Kundakunda Prābhṛita Saṅgraha, Sholapur, 1960.

11. Ibid

12. For details on these points vide Intro. to Ṣaṭkhaṇḍāgama-I (Revised Edition, Sholapur 1973).

13. Prof.D.L.Narasimhachar holds that the Kannada language must have had its own script for literary expression during the 2nd and 3rd cenuries A.D. Kannada Granthasampādane, Mysore, 1964, p.32.

14. Influence of Middle Indo-Aryan Literature on Kannada Literature, Proceedings of the Seminar in Prakrit Studies, Ahmedabad 1978. p.113.

15. (i) Which surely have not come down to us.
(ii) We should also keep in view the Halmiḍi inscription.

16. Also called the Nāṭakatraya.

17. When darkness prevails, an honest and constructive conjecture like this to start with, I believe, would help us further.

18. Jaina Literature in Kannada, Śrī Puṣkara Muni Felicitation Volume, Udaipur, 1979.

19. Ibid.

20. Vide Kavirājamārga, Bangalore 1898, I.29-34.

21. (1) These findings are the outcome of my close scrutiny of the concerned pages of the Kannada Prāntīya Tāḍapatrīya Granthasūci, Ed.Pt.Bhujabali Shastri, Bhāratīya Jñānapīṭha, Kashi, 1948.

(ii) Keśavaṇṇa appears to be the well-known Keśavavarṇi.

(iii) There are found many Bālacandras. But here- our Balacandra appears to be the pupil of Nayakirtideva. Dr. Upadhye proposes his date as 1176-1231. Vide his Intro. to Pravacanasāra.

20

OUTSTANDING CONTRIBUTION OF JAINISM TO KARNATAKA CULTURE

Jainism is an ancient religion. It is rightly called Ethical Realism. Deeply moved by and giving, for long, austere and meditative thought to the chaotic and miserable political. social and economic conditions prevailing in the north-eastern region of India in 600 B.C., Lord Mahāvīra rightly preached this ethical code with its five-fold great vows, which he had inherited in its four-fold system (cāujjāma) from his predecessor Lord Pārśvanātha, as an effective antidote to those aweful conditions and also for the common good of all the mankind. It was received very well round about the area. Soon Lord Mahāvīra had a unique band of close disciples and well organised four-fold saṅgha. Later on his disciples and, then, the pontiffs and numerous other teachers carried on the torch of his valuable preachings and teachings, which can be said to have culminated into ahiṁsā, anekāntavāda and kriyāvāda, to the various parts of the country.

Events of history no doubt indicate us that the first team of Jaina teachers may have entered South India, viz., the Telugu country first, through Kaliṅga as early as 600 B.C. and thus, were pioneers in bringing the teachings of Lord Mahāvīra to the South. But it is the second team, certainly a larger one, headed by

Bhadrabāhu I and accompanied by his royal disciple Candragupta, that entered Karnataka region in 300 B.C., firmly established its first colony at Kaḷbappu, the modern Śravaṇabeḷgoḷa, and, then, conveyed and radiated therefrom those teachings more effectively and extensively to the nearby and deeper southern regions. Thus Karnataka can be said to have been rather the Southern Head Quarters of this great faith in the early days. Then assuming further strength, later in the medieval period, it became the very "home of Jina-dharma" as history would announce through the well known Kuppaṭūra Stone Inscription dated A.D.1408 (Epigraphia Carnatica, Vol,VIII, Sh.261). Perhaps taking all this in view, Dr.Saletore seems to have observed in his Medieaval Jainism: "The history of Jainism in South India is primarily the history of that religion in Karnataka."

Hence it is but natural that the contribution of Jainism to the culture of Karnataka, indeed as a constituent part of its contribution to Indian culture in general, could be not only manifold but also of abiding value. Even the outstanding glimpses of such contribution would thrill every one of us with joy as well as pride:

It was a virtue and practical attitude of the Jaina teachers that wherever they moved and settled down, they adopted the language of the soil, cultivated it and used it for preaching and propogating their religious and spiritual tenets among the people of the region. This has been exactly true also of the Jaina teachers, settling at the Śravaṇabeḷgoḷa colony, in respect of the Kannada language. They, with Prākrit as their own language, within years must have learnt the Kannada language, and gradually cultivated and improved it so as to suit for their preaching, teaching and, later on, for composing literary works in it. Most of the so-called tadbhava words in the Kannada language are none else but Prākrit words and words derived from Prākrit, lent by those and later other teachers in the course of their newly introducing religious, philosophic and dogmatic concepts, ideas etc. Some of the early Kannada inscriptions, literary works and after all the Apahraṁśa

chapter in the Śabdamaṇidarpaṇa (the most authoritative Kannada grammatical work), hold evidence to this fact.

The earliest cultivators of the Kannada language for preaching, teaching and propagating the Jaina religio-spiritual principles, further, also laid the foundation of the literary Kannada and gradually raised on it a magnificent structure. The first phase of Jaina literature in Kannada (c. 600 to 700 A.D.) happens to be in the form of commentaries on the canonical works like the Ṣaṭkhaṇḍāgama, the Mūlārādhanā, the Tattvārtha Sūtra etc., which are known by references only. Moreover some works of scholars like Vimala, Udaya, Nāgārjuna (c. 700 to 800 A.D.), referred to by Nṛpatuṅga, are not at all traceable. However the period between 900 and 1200 A.D. is specifically known as Jaina period in Kannada literature (though Jaina authors were active still later until 18th cent.A.D.), which also happens to be the Augustan Age of Kannada literature with numerous valuable works of varied interests. It is interesting to note that the first available Kannada work on poetics, the first one on presody, the first one on grammer, the first classic in prose and similarly the first one in poetry are all by Jaina scholars. Moreover the volume and value of the Jaina epigraphic wealth in Kannada has its own multi-sided importance. On the whole it can be said that both in extent and range, Jaina literature in Kannada stands supreme in South India.

It is well known that the most outstanding contribution of Jainism to art in India is in the field of iconography. And Karnataka has its own treasure of beautiful images of the Tīrthaṅkaras and the presiding deities carved on stone and metal and preserved in the Jaina temples and also in private collections. Some of the metal placques, folios of palm-leaf and paper manuscipts, preserved in such collections, depict excellent artistic expressions of the Jaina religious ethos.

Jaina architecture in Karnataka has its distinct specimens. The cave temples at Bādāmi, Aihoḷe and Candragiri are notable for their seclusion, serenity and sanctity. Then some of the Jaina

temples (basadis) at Śravaṇabeḷgola, Kārkaḷa, Mūḍabidire and Haḷebīḍu are known for their excellence for structural architecture. Who can forget the free standing pillars (mānastambhas) standing in front of almost every Jaina temple (basadi) in Karnataka, particularly the one at Mūḍabidire with its having about seven monolithic Bāhubali statues set at various centres of Jaina culture in different periods of its history. The one, the colossus, at Śravaṇabeḷgola, set by the great Cāmundarāya in 981 A.D., being world famous, has brought a distinctive cultural status to Karnataka.

It would rather sound like a paradox, at the outset when we say *that Jainism has its own contribution to Karnataka in the* domain of politics as well, But it is a historical fact that entering as a fugitive faith, maintaining intact its religio-spiriual tenets and meta-physical beliefs, Jainism kept on accommodating itself to the age and environment, and gradually became the dominent religion of the land for nearly twelve centuries (200 A.D. to 1300 A.D.) and guided the fortunes of some of the most powerful royal families ruling over it, besides being a creator of kingdoms - the Gaṅga and the Hoysaḷa. During this whole course of history the role of the Jaina teachers was all benevolence both to the rulers as well as the ruled. It is enough, at this context, if we bring back to our memory the words of advice extended by Ācārya Simhanandi to the Gaṅga Kings, Daḍiga and Mādhava :" That if they failed in what they promised, if they did not approve of the Jina-śāsana, if they seized the wives of others, if they ate honey or flesh, if they formed relationship with the low, if they gave not of their wealth to the needy and if they fled from the battle-field, then, their race would go to ruin" (Kallūrguḍḍa Stone Inscription, dated 1122 A.D.)

Helping towards stability and success of many kingdoms in Karnataka for several centuries, the Jain wisdom also endeavoured, all along, for the social uplift and welfare of the land. Cultivating the Kannada vernacular, the Jaina teachers composed numerous works of varied interests and utility. Carefully preserving such and

other works in the Jñāna- bhaṇḍaras, the Jaina monasteries also acted as veritable centres of learning. The social organisation of Jainism, particularly with its four-fold gift (caturvidhya-dāna), fulfilled manifold needs of the society - intellectual, philanthraphic, humanitarian, moral etc., Moreover the Jaina teachers, ever moving from place to place, carried on a kind of mass-education through their regular sermons with interesting moralising tales and illustrations. Inscriptional and literary references are eloquent about the fact that, these teachers, some of which are noted as moving tīrtha (Jaṁgama-tīrtha), incessantly worked to eradicate the seven vices (sapta-vyasana) and other bad elements from the masses and to cultivate among them social virtues like compassion, truth, honesty, charity etc. The percolative process and cumulative effect of all such efforts and endeavours through centuries, it may be observed, have made the people of Karnataka to be (comparatively more) tolerent, accommodative and vegetarian even to this day.

■

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21

CONTRIBUTION OF JAINISM TO THE CULTURE OF TAMIL NĀḌU

The Tamil people form one-fifth of Indian population and one- hundredth of World population. The Tamil language happens to possess a distinct position, in respect of its antiquity and its still preserving maximum Proto-Dravidian features among the Dravidian group of Indian Languages viz., Tamil, Kannada, Telugu and Malayāḷam. Moreover with their far ancient or Pre-Aryan historical background, with the peculiar geographical situation of their land, with their trade-contacts with overseas people of different civilization and culture, in the West as well as the East, and with the infiltration and impact of the North-Indian unorthodox religions like Jainism and Buddhism, and later, Vedic Brahmanism, the Tamilians have had their own cultural traditions and way of life, and yet, they form a significant cohesive unit of the colourful civilization and culture of India as a whole. And in shaping such cultural traditions and way of life of the Tamil people, Jainism has played its own role for several centuries and has made its own contribution.

After long-time and careful research, eminent scholars have come to conclusive opinion that Jainism appeared in the Tamil

country through twin streams of Jaina teachers, monks and recluses: One following from the Telugu country on its way to Ceylon; and the other proceeding from the Mysore region viz., Śravaṇabeḷgoḷa. The first was the earlier, sometime prior to the 4th Century B.C. and the other in C.300 B.C. The first team entered as a part of Lord Mahāvīra's dharmacakra that had started long back and later had moved, through Kaḷiṅga (Orissa), into the Telugu country. The second proceeded from Śravaṇabeḷgola, wherein a Jaina colony was already raised by the great migrating congregation (Saṁgha) of twelve thousand monks, headed by Bhadrabāhu and accompanied by his royal disciple, Chandragupta Maurya, moving from Madhyādeśa owing to the terrible twelve year famine.

All these teachers and monks had missionary zeal; and Jainism being a faih of pre-eminently humanitarian values with healthy ethical discipline, well-defined for ascetics as well as householders, very well impressed the Tamil people and gathered followers. Two characteristic features, deeprooted in the Śramaṇic cultural tradition, viz., bhramaṇaśīlatā (denying to themselves a fixed abode and keeping on moving from place to place, except during rainy retreat - varṣāvāsa) or aniyatavāsa (unsettled life) and lokabhimukhatā (their honouring and adopting the language of the people of the soil on which they lived and moved), gradually boosted the number of followers in various susceptible areas. Originally being Prakrit-speaking migrants, they learned the local language, used it as their medium of teaching and preaching and duly cultivated if for literary purposes. Moreover their usual method of preaching or teaching religious tenets and inculcating healthy rules of individual and social conduct through interesting moralising stories, illustrations etc. had abiding influence on the religious and social life of those people in early days. Then it is through the various and valuable literary products of Jaina teachers and scholars, that the general cultural life was influenced most. If we take a comprehensive view of all these factors, we have but just to repeat what Prof.S.Vaiyapuri Pillai has rightly observed years ago "So far

as the Tamil region is concerned, we may say that the Jainas were the real apostles of culture and learning." - (History of Tamil Language and Literature).

All this can be seen reflected in the various Jaina monuments, relics, sculptures, inscriptions, literary works of high order, some institutions, cults, social customs and manners etc. available therein. Dr.P.B.Desai (in his Jainism in South India and Some Jaina Epigraphs), has lucidly shown that in Tamil Nadu several caverns, rocky beds and epigraphs have clear Jaina association of hoary antiquity. Moreover religious centres like Kānci, Madurā, Ponnūr, Sittannavāsal, Chittānūr etc. bear great testimony to the past glories of Jainism. In Tinnavelly district Kaḷugūrumalai is rich in rock-cut Jaina sculptures. Some of the so called Pañca-pāṇḍava Beds, carved out in rock in the hills and mountain regions in the Pudukkoṭṭai area were actually created for Jaina ascetics and monks who always preferred good natural surroundings. A hill in the Madurā district is known as Siddharamalai (Hill of Jaina Sages) even to this day. Moreover the Yakṣiṇi cult widely prevailent in the Tamil country in early and medieval period, and now found in some other garb or guise, is a creation of Jaina teachers to meet the religio-social needs of the days, by providing to their followers Jaina female deities like Ambikā, Siddhāyikā etc., who could stand parallel to the Śaivite and Vaiṣṇavite deities like Pārvati and Lakṣmī etc., The idea and nomenclature of Saṅgaṁ (Academy) in Jaina literature is rightly said to have been of Jaina inspiration ei., from Jaina Saṅgha and Mūla Saṅgha.

It is the realm of Tamil literature that conspicuously reveals the different aspects of Jaina contribution to the cultural life of its people. Jainas were the pioneers in the cultivation of Tamil language and enrichment of Tamil literature in its various branches : Inscripions, epics, poetry, prosody, grammer, lexicography, mathematics, astrology etc. Some of the early Tamil inscriptions indicate the pioneering attempts of Jaina teachers at cultivating the language for literary purposes by formulating new terms like

nikkanda (nirgrantha), samaṇar (śramaṇas) etc. The term palli, in usage even to this day, (formerly meaning Jaina religious establishment) has left a permanent mark on the cultural life of the Tamil people. The term pallichanda (grant of a village to Jaina monastery or temple), found in inscription and literary works, indicates the wide practice of the vow of gift or charity (dāna) by householders. The great Tamil epic 'Silapppadikāram' (Topic of the Anklet) by Ilaṅgo Aḍigaḷ is richly nurtured in the Jaina atmosphere, with Kavanti, one of the principle characters, as a Jaina nun, Kovalan as a Śrāvaka, an avowed attempt at often inculcating the sublime Jaina doctrine of non-violence. The Tirukkuraḷ, the most valued product in Tamil literature and claimed as a world classic, is replete with the Jaina principle doctrines like non-violence and vegetarianism, with notable stress on social virtues like truth, compassion, charity, and with highlighting the greatness ascetics and duties of the householder to himself and the society at large, to the extent that its author, Tiruvaḷḷuvar is claimed, and accepted by many scholars, as a Jaina, Elācarya - a disciple of the renowned Ācarya Kundakunda.

To recapitulate and sum up, from the advent of Jainism into the Tamil land (C. 400-300 B.C.) until the Śaivite and Vaiṣṇavite reaction (700-800 A.D.), the Jainas have zealously contributed their sizable mite towards building and healthy growth of Tamil cuture, that has earned its own distinct place in the colourful cultural map of India.

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REFLECTIONS ON THE JAINA EXEGETICAL LITERATURE

According to the Jaina tradition the teachings of the Jina or Mahāvīra were grasped and then composed by his close disciples, the gaṇadharas, in the form of sūtras which later on came to be orally transmitted to the successive generations of teachers. And those teachings, according to the Śvetāmbara tradition, finally settled down in writing, passing through a few redactions carried over during the course of about a millenium, as the "Ardhamāgadhī Canon" consisting of some 45 sacred texts. Depending on the nature of the texts and the needs of the time, a great number of explanatory works - āgamic vyākhyās were composed, at first in Prakrit, and next in Sanskrit and old Gujarati[1] by the Jaina Ācāryas between the period of c. A.D.100-1800. This huge mass of literature is generally known as the Jaina exegesis or the Jaina exegetical literature, which has contributed its important mite to the history of Indian thought and literature. This vast literature is represented mainly by its four classes or types, namely Nijjutti (Skt.Niryukti), Bhāsa (Bhāṣya), Cuṇṇi (Cūrṇi) and Vitti (Vṛtti) or Ṭīkā, mostly forming the four successive layers.

After the Jaina studies in general and the study of Jaina canonical works in particular were pioneered by the Western scholars like A.Weber and Hermann Jacobi, for several years it was the 4th class of the Jaina exegetical literature, namely the

Ṭīkās, that served the purpose of scholars indulging in deeper and extensive studies in the field of Jainology, both in India and in the Western countries, and in Japan. The state of knowledge of the other three classes was so poor that even scholar like Jacobi at times confounded Bhāṣya and Cūrṇi[2], and Jarl Charpenteer rather conjectured the Cūrṇi as metrical[3] besides suspecting (through grammatical lapses) the metrical currectness of the Niryukti and the Bhāṣya.[4] The Niryukti, the first type of exegetical literature, being long ago ignored by the later Sanskrit commentators (the Ṭīkākāras) by dropping them from their works, likewise had received scant attention in our days. It was Leumann who inaugurated a systematized study of the Niryuktis some 90 years ago, concentrating as he then did on one of them, namely the Āvassaya-nijjutti (Āvaśyaka-niryukti), extended its study over subsequent layers and allied groups, and finally called the outcome of his long, hard and sustained studies, the "Āvassaya Literature". Since then the importance and magnitude of, as well as the hurdles in, the study of the Jaina exegetical literature conspicuously have come to light. But, unfortunately, as remarked by Walthar Schubring and noted by Ludwig Alsdorf.[5] "Leumann has never had a successor" - his work has not been resumed and continued.[6] The reasons for such a state of affairs in this important domain of Jaina studies can be noted as follows : the non-coming to light of the entire exegetical material, the existence of the non-critical and unsatisfactory texts of all the four types of commentaries (parts of many of which are either mixed or intermingled), their non-availability owing to rarity of manuscripts and several of the published ones going out of print, the limited or difficult accessibility (owing to rarity) to the available ones at many centres and libraries, etc.[7]

Let us, then, have in briet a connected and comparative view of these four classes of the Jaina exegetical literature as known and today available.

The Niryuktis are a peculiar type of versified commentaries

developed by the early Jaina teachers with a view to explaining the canonical texts. To facilitate oral transmission, they came to be composed in the form of memorial verses with catch-words that helped the teacher in instructing and explaining the holy scriptures. Actually, the Niryukti is defined as that which contains a decided or intended meaning of the terms contained in it. Alsdorf points out that the most prominent feature of the Niryukti "is the so-called nikṣepa, no doubt the exclusive invention of the Jaina scholars and their most original contribution to scholastic research."[8] The nikṣepa is a method of investigation to which any word or concept can be subjected by applying the various points of views for getting the multi-faced knowledge of the same. Such being the nature of the Niryukti, it did not much help in understanding the meaning of the corresponding canonical text. Hence other explanatory verses were, at later stages, inserted or added. The result was the emergence of the Bhāṣya, the next class of the Jaina exegetical literature. The available Niryuktis are ten in number and tradition attributed them to Bhadrabāhu I (B.C.300). But Leumann, after deep study, has attributed them to the Bhadrabāhu of A.D.100[9] though a group of scholars now-a-days take the bulk of them to be posterior to the Vallabhi Council II (c.A.D.454/457 or better A.D.503/516).[10] The Niryuktis have not been written on all the canonical texts but only on the most important ones, those that formed the nucleus of the canonical material and required that kind of explanations. They contain, on the average, a few hundred verses. But the Āvaśyaka-niryukti has the largest number of verses and it is said to be complete and scientifically presented.

As noted above, from the later additions and insertions of the further explanatory verses into the body of the Niryukti, there emerged the Bhāṣya type of exegetical literature. This phenomenon has been explained by different scholars in diffring ways. I would rather quote here H.R.Kapadia : "Nijjutti contains verses really belonging to it and some of the corresponding Bhāsa too; but the former preponderate over the latter. Similarly Bhāsa consists of

verses which legitimately belong to it; and in addition, it has some verses of the relevant Nijjutti as well; but the former exceed the latter in number."[11] This means that the verses in the extant corresponding texts of these two classes of exegetical literature are partly intermingled. We today possess no Bhāṣyas for 5 Niryuktis. (There is no certainity whether these ever were written). The total number of the currently available Bhāṣyas on the canonical texts is 11, which are broadly dated between A.D.500-700.[12] Most of the Bhāṣyas comprise a few thousand Prakrit verses each. Re-explanatory processes at length in the case of some important scriptural texts like the Āvassaya have produced extraordinary commentaries like the Viśeṣa Āvaśyaka-Bhāṣya (c.A.D.585-590) that comprises the more ancient mūlabhāṣya as well as the Bhāṣya, and the Viśeṣa bhāṣya. The author Jinabhadragaṇi Kṣamāśramaṇa (latter half of the 6th cent.A.D.) is prominent among the Bhāṣyakāras, besides Saṅghadāsagaṇi Kṣamāśramaṇa.

The Cūrṇis mark a new phase in the growth of the Jaina exegesis, both in respect of form and linguistic trait. They are mostly in Prākṛit pose with the mixture of Sanskrit in varied degrees.[13] This indicates the need of the time - the Jaina Ācāryas being tempted to begin to adopt Sanskrit too in their exegetical writings, a trend that further paved the path for the latter commentaries in Sanskrit, namely the Ṭīkās. Cūrṇis are found to have been written on some 20 canonical works between c.A.D.600-700. The prominent of the Cūrṇikāras is Jinadāsagaṇi Mahattara. It may be noted that the sub-domains of Bhāṣya and Cūrṇi cannot be duly demarked chronologically; at least one Bhāṣya is posterior to the earliest Cūrṇis; but a Bhāṣya on which we have a Cūrṇi is assuredly anterior to that particular Cūrṇi. The main value of the Cūrṇis lies in the preservation of the old Prākrit narratives in their own grand style. And several quote from works now lost. Leaving aside the mixture of Sanskrit, the Cūrṇi, on the

whole, may be said to have contained the full text of the traditional exegesis that was passed on from tongue to tongue in early days.

When we come to the Ṭīkās we find some interesting features of form, language, exegetic methodology, etc. They are in Sanskrit prose. Most of them, however, preserve their narrative parts in Prākrit - in almost the same form and contents as in the Cūrṇis.[14] They explain the Niryukti verses as well as the Bhāṣya verses, many a times alternately and often adopting and brandishing technique of the Brahmanic Nyāya school. There has been at least one Ṭīkā for almost every canonical work. Haribhadra Sūrī (8th cent.A.D.) happens to be the first among such commentators and most of the remaining commentators flourished between A.D.800-1300, though the Ṭīkās continued to be written till A.D.1600.

My interest in and curiosity for the Jaina exegetical literature led me through some of these works and the concerned critical writings of some modern scholars and made me acquaint myself pretty well with these four classes or layers of the Jaina exegesis, a very succint account of which I have so far tried to give. But some of Alsdorf's observations in this regard, presented very concisely,[15] most particularly drew my attention. They are :

To quote Schubring (Doctrine p.63); "As long as such insertions were limited, the title of Nijjutti remained - but when the size of the latter had swollen up owing to an extraordinary number of Bhāṣya verses, it was they who gave the whole work its title." What this explanation fails to make clear is the relation between Bhāṣya and Cūrṇi. According to Schubring, the Cūrṇi is a commentary on the Nijjutti as well as on the Bhāṣya, but in some cases the Curṇi follows immediately on the Nijjutti without a Bhāṣya in between, I am afraid these views are based on a misunderstanding of the true character of the Bhāṣya. My own opinion will be given with some reserve; it may have to be modified after a more extensive study of the whole Bhāṣya literature. But

a comparison of the Viśeṣa Āaśyaka-bhāṣya with the Āvaśyaka-cūrṇi leaves to me no doubt that the former is a mere versification of the prose tradition represented by the latter. I believe that certainly in this case, and probably also generally, Ṭīkā and Bhāṣya represent two parallel development: the Ṭīkā changes the Prakrit language of the Cūrṇi to Sanskrit but keeps to the prose form; but the Bhāṣya versifies the traditional prose yet keeps to the Prakrit language. It is perhaps not too bold to see in the Bhāṣya an attempt at the continuing, beside the new Sanskrit exegesis, the old Prākrit tradition in a new form. This new form may indeed have been suggested by the progressive insertion of Bhāṣya stanzes into the Nijjuttis; but that the Bhāṣya really marks a new departure is shown by its very size which is a multiple of that of the average Nijjutti; it is underlined by distinguishing the 257 Bhāṣya stanzas inserted into the Āvaśyaka-nijjutti as 'Mūlabhāṣya' from the Viśeṣa Avaśyaka-bhāṣya of Jinabhadra.

After going through this passage we find that Alsdorf proposes to present here (of course, with some reservation and subject to modifications after thouough investigation), his opinion about the true character of Bhāṣya mainly through the following lines of thinking:

(i) The Comparison of the Viśeṣa Āvaśyaka-bhāṣya with the Āvaśyak-cūrṇi undoubtedly shows that the former is a mere versification of the latter.

(ii) Ṭīkā and Bhāṣya (the Āvaśyaka-ṭīkā and the Viśeṣa Āvaśyaka-bhāṣya and also other Ṭīkās and Bhāṣyas) represent two parallel developments :

(a) The Ṭīkā changes the Prakrit language of the Cūrṇi to Sanskrit but keeps to the prose form;

(b) the Bhāṣya versifies the traditional prose but keeps to the Prakrit language.

(iii) In the Bhāṣya one sees an attempt at continuing, besides the new a Sanskrit exegesis, the old Prakrit tradition in a new form.

Now examining the first line of thinking of Alsdorf's opinion, of course on the basis of my own comparison of the two works of the Jaina exegetical literature, namely the Viśeṣa Avaśyaka-bhāṣya[16] and the Āvaśyaka- cūrṇi,[17] I find that the learned Professor's attention has, some how, missed the narrative element which prominently appears in the Āvaśyaka-cūrṇi, wherein the kathānakas are narrated in beautiful Prākrit prose. On the other hand, the Viśeṣa Āvasyaka-bhāṣya is satisfied by merely giving a very biref summary of the narrative or rather by quoting the concerned Niryukti verses containing catch words of the respective narratives. For example. after mentioning in v.3332 (which also happens to be the Niryukti verse No.865) the eight names of religious heroes to be examplified in respect of sāmāyika, the Viśeṣa Avaśyaka-bhāṣya disposes off the eight narratives in just 17 verses (3333-3349). The narrative of Cilātīputra is given here in just four verses (3341-3344), which, also, happen to be the Niryukti verses 872-875.[18] On the other hand, in the Āvaśyaka-cūrṇi the tale of Cilātīputra is fully and beautifully told in Prākrit prose on pp.497-498, and this prose narration is followed by the same Niryukti verses (872-875) by way of its closure with an apt quotation.[19] Hence the Viśeṣa Āvaśyaka-bhāṣya cannot be said to be a mere versification of the prose tradition represented by the Āvaśyaka-cūrṇi. Second the Viśeṣa Āvaśyaka-bhāṣya comprises Mūlabhāṣya, Bhāṣya and Viseṣabhāṣya verses. Such composition cannot be said to be a single (planned) attempt at representing the old prose tradition. Third, when we go to extend such comparasion of Bhāṣya and Cūrṇi to some other similar cases, we find that the comparison does not stand at all : The Dasaveyāliya-bhāṣya comprises 63 verses[20] and the Uttarājjhayaṇa-bhāṣya comprises just 45 verses;[21] how, then, can

these stand comparison with the corresponding Cūrṇis which are pretty bulky prose texts? Hence Bhāṣyas cannot be said to be mere versification of the prose tradition represented by Cūrṇis.[22]

Further, we can also say that Ṭīkā and Bhāṣya cannot represent two parallel development : Because, we have just seen in the foregoing passage how the Bhāṣya type of exegetical literature emerget and now it is essential to note that Ṭīkā changes the Prākrit language of the Cūrṇi (already in prose) to Sanskrit as per the need of the time, which fact has been already indicated by the mixture of Sanskrit with Prākrit appearing in the Cūrṇi itself. And one's viewing in the Bhāṣya an attempt at continuing the old Prākrit tradition in a new form, applies only to the extra-ordinary commentaries, like the Viśeṣa-Āvaśyaka-bhāṣya.

I find that the history of the genesis and growth of these four layers of exegetical literature that developed around the Jaina canonical texts, remains condensed in a single aphoristic observation of Schubring[23]: "The commentaries on the canonical texts represent the apprehensions of their time", on which I would comment as follows: An early nucleus of the canonical texts was provided with the Niryuktis - comprising memorial verses with catch words, leaving the other explanatory and instructional matter to the teacher. These Niryukti verses, along with the canonical Sūtras, later required to be further explained, leading as it did to the composition of Bhāṣyas. Some Bhāṣyas, like the Āvassaya - (Āvaśyaka) the Kappa (Kalpa), and the Nisīha (Niśītha) had to indulge in further detailed explanations of philosophical, dogmatical and disciplinary matter and, consequently, they swelled to considerable size.[24] The Cūrṇis embarked on the prose style, almost assuming the written form for the old full oral exegetic tradition, which earlier was maintained with the memorial verses containing catch words; but, at the same time, the Cūrṇis indicated their temptation to switch over to Sanskrit by partially admitting

Sanskrit into their regular Prākrit medium. The Ṭīkās, then, fully realized this temptation of the Cūrṇis, imbibing scholastic techniques of the Brahmanic Nyāya school and displaying them well in their commentarial efforts.

After getting introduced fairly well to these four types of the Jaina exegetical literature, some interesting questions stand before us : Why do we have no bhāṣya for every Niryukti? Or, why Niryuktis like the Āyāra and the Sūyagaḍa remained free from later additions and insertions of explanations? Why some Cūrṇis stand independent of Bhāṣyas? Why should a Bhāṣya, like that on the Dasaveyāliya (Daśavaikālika) comprise just 63 verses? We cannot bundle off all these and many such other questions by simply saying that all the exegetical works (in different layers too) have not come down to us. But we have to apply ourselves, first and foremost, to bringing out critical editions of the available exegetical works and to study them intensively, extensively, and comparatively, so that we may be able to answer all such questions and also know many new facts about and facets of the Jaina tradition, history, dogmatics, theology, philosophy, metaphysics and hence the Jaina contribution to Indian thought and literature. This would be possible only when we will have some Leumanns, in India and Japan, and of course in the West, who would produce scholarly studies like 'Āyāra Literature', 'Dasaveyāliya literature', 'Nisīha Literature', etcetera.

■

REFERENCES AND NOTES

* Paper Published in the Pt.Malvania Felicitation Volume, Varanasi 1991.

1. There could have been also produced some such exegetical works in Apabhraṁśa, old Hindi and old Rājasthānī. But I have no knowledge of their existence.
2. Walthar Schubring. The Doctrine of the Jainas, Delhi, 1962, p.83, f. n. 5.
3. Ibid., p.83, f. n. 3.
4. Ibid., p.84, f. n. 3.
5. Vide "Jaina Exegetical Literature and the History of the Jaina canon", in Mahāvīra and His Teachings, Bombay 1977.
6. Alsdorf and his team of scholars are said to have been trying to do it in Hamburg. Vide Alsdorf, "Jaina Exegetical Literature", p.8.
7. (i) Last year when I intended comparatively to refer in respect of the "Cilātīputra Kathānaka", to all these four types of commentaries on the Āvassaya. I had to borrow, with difficulty, the Viśeṣa Āvaśyaka-bhāṣya Volumes from the Rajaram College Library, Kolhapur. And when I sat for my job with all the works, the uncritical and intermingled texts, with neither tables of contents nor indexes of any kind, tired me for days together untill I received a reminder from Kolhapur to send back the borrowed Volumes.

   (ii) At the same time I cannot fail deeply to appriciate the generous lending hand of the rich Rajaram College Library, which I many a time have availed.

8. Alsdorf, p.8.
9. Mohanlal Mehta (after Muni Puṇyavijayaji), however, states that bhis Bhadrabāhu happens to be the brother of the great astrologer Varahamihira and hence is placed between 500-600 V.S. Vide Jaina Sāhitya kā Bṛhad Itihāsa (Hindi) (Part III), Varanasi, 1967, intro., p.9.
10. Only this date can synchronize with the Maitraka ruler Dhruvasena's date. This alternative, seemingly providing a more valid date, is based on computing at B.C.477 the Nirvāṇa of Mahāvīra.
11. A History of Canonical Literature of the Jains, Surat 1941, p.123. (However, most historical synchronisms are possible if B.C.477, in lieu of B.C.527, is taken as the date of Nirvāṇa of Mahāvīra.)
12. M.A.Dhaky recently has narrowed down this bracket to c.A.D.550- 660, just as cūrṇis to c. A.D.600-700.
13. Alsdorf observes that the amount of Sanskrit in a cūrṇi indicates its relative age - the more Sanskrit the later the cūrṇi : "Jaina Exegetical Literature, p.8.
14. Some commentators, however, have rendered the Prākrit narratives in Sanskrit.
15. Alsdorf, p.8.
16. Part II, Ratlam 1937.
17. (i) Part I, Ratlam, 1928.
(ii) Vide also Avaśyakasūtra (Part III), Surat 1936.
18. Op.cit.
19. Op.cit.
20. Kapadia, The History of the Canonical., p.89.
21. Ibid., p.189.
22. In fact there is hardly any cūrṇi on any āgama which can be said to precede its bhāṣya.

23. The Doctrine., p.82.

24. The mentioned Bhāṣyas contain 4847, 8600 and 6439 verses respectively. Vide Kapadia, pp.187-190.

23

CONTRIBUTION OF GERMAN SCHOLARS TO PRAKRIT STUDIES WITH SPECIAL REFERENCE TO PROF. A.WEBER

The first German scholar who showed special interest in and regard for India and its literature and culture is Harder (1744-1803), the poet. It was he who introduced Kālidāsa's Śākuntalaṁ drama to the great poet Goethe(1749-1832). Such interest and regard developed and spread among German Scholars on a large scale within a short period i.e, by the close of the first half of the 19th century A.D. and created in them an impression and conviction that for the interpretation and explanation of the history of mankind, adequate study of Indian culture is inevitable. Then soon subjects like Sanskrit (Vedic), Indology and Comparative Linguistics prominently appeared among the various subjects or courses then provided at German Universities.[1]

As early as 1818, the first Indology Chair was instituted at the University of Bonn. Such Second Chair came into existence in 1820 at the University of Berlin. Later several other Universities in Germany instituted such Chairs or created Readers' Posts for

Indological subjects according to their needs and convenience. Today, on the whole, there is provision for at least one or two branches of Indology chosen from Sanskrit, Prakrit, Pali, or the Hindu, Buddhist, Jain religion, history, culture, modern Indian languages, literature, philology etc., Moreover, the German Oriental Society (Deutschen-Morgenlaendischen Gesellschaft)[2] has been doing commendable work in this field. At the beginning German Scholars gave much more importance to the study of Vedic culture. But later on they also studied on historical and scientific lines, the Brāhmaṇas, the Upaniśads, Scriptures, Grammar, Purāṇas, History etc., and held thier eminence among all European countries. In the field of Pali and Buddhism, however, their contribution stands rather second to that of the British and French scholars, But their contribution to Prakrit and Jainological studies, barring the work of just a few French, Italian and British scholars, is the highest and unparalleled one, in respect of quality, quantity and variety.

It will not be wrong if we state that the first phase of Prakrit Research studies commenced with the publication of Hemacandra's Abhidhāna Cintāmaṇi by Otto Bohtlingk in 1848. After Bohtlingk have shined scholars like Buhler, Weber, Jacobi, Pischel, Hertel, Leumann, Winternitz, Schubring, Alsdorf etc., in the galaxy of German scholars in the vast field of Prakrit studies.[3] Among these scholars, several maintained an ideal teacher - pupil tradition (Guru-Śiṣya-Paramparā) by dedicating their whole life to such studies.[4] In these days scholars like Klaus Bruhn in Berlin, Gustov Roth in Goettingen and A.Mette in Munchen have sincerely and efficiently continued the work of Prakrit and Jainological studies. A few others, together with some of the Indian scholars like Tripathi, Pande etc., are doing appreciable work within some of the Departments or Seminars of other German Universities.[5]

Now coming to A.Weber (Albrecht Weber - 1825-1901), we find that he was one such distinguished German Scholar who cultivated Indological and Oriental field with all dedication, reaped rich harvest and left for posterity. He was the first to write a

History of Indian Literature and that too mostly depending on manuscripts. He edited on scientific lines the Śukla Yajurveda, the Atharva Veda, Jaina Canonical works liks the Bhagavatī-sūtra etc. He also wrote with authority on Pāṇini. He visited India, travelled extensively by way of study-tours, collected several manuscripts, took with him a few of them, deeply studied them and published them on a systematized pattern.

Among such of his publications prominently luminates Hāla's (Sātavāhana's) Prakrit Gāhāsattasaī (Gāthāsaptaśatī) (c.100 A.D.) - Das Saptaśatakam des Hāla[6]. When European countries were caught with an impression that India was a lowly and backward country, filled with poor people, marked with recluses, beggars, snake-charmers etc., through the publication of Das Saptasatakam des Hala, A Weber showed them that even ancient rural India, (c.100 A.D.) was well-cultured with people living a busy colourful life, bubling with love-notes of joy, mirth and tender sentiments and, thus, surprised the former followers of Kippling-Philosophy: Oh!, The East is East, the West is West.

Today[7] happens to be for us a happy day of the year 1981 -- the Centenary Year of the maiden publication of the Das Saptaśatakaṁ des Hala (1881), an important ancient Indian Prakrit anthology of lyrical songs of life and love, given to us by the great German Indologist A.Weber. I, for one, as a part of my tribute to him, would present now a few observations on this anthology and also place before you a novel expreriment of translating into English, Free Verse-Free Quartain, some gāhās picked up from A.Weber's critically edited text itself.[8]

■

REFERENCES AND NOTES

* A slinghtly revised and amplified version of the paper presented at the Staff Academy, Karnatak Arts College, Dharwad on 11.10. 1981 and published in the Tulasī Prajñā, Vol. XVII-3,1991.

1. (i) For more details vide German Indology, Shakuntala publishing house, Bombay, 1969, pp.1-3.

(ii) During this period in India there was no planned or regularised provision for Indological or Oriental studies. However the Central Government, on the recommendation of the Butler Committee that met at Simla in 1911, decided to depute every year two Indian Young Scholars to the Western Universities to study the functioning and proceedings of the International Congress of Orientalists that had held its first session in Paris in 1873. Shri P.D.Gune was the first to get such benefit. The last scholar so deputed in 1921 was Shri P.L.Vaidya. In 1921, education became the State subject; and, hence, this scheme stopped there alone.

(iii) Shri P.D.Gune returned from Germany in 1914. At the same time Shri S.K.Belavalkar returned from U.S.A. Whatever new Research Methodology and Oriental knowledge they had brought with themselves, was appreciated and actively encouraged by a team of other scholars and the result was the birth of the Bhandarkar Oriental Research Institute at poona in 1917. Gradually Indology and Oriental studies were put on a new track of teaching and research. Shri A.N.Upadhye was the first to get his Master's Degree in Prakrit, taught and trained by Dr.P.L.Vaidya,

Dr.S.K.Belwalkar etc., in this very Institute.

(iv) For further details in respect of (ii) and (iii) above, vide the General Presidents Address by Dr.P.L.Vaidya, Silver Jubilee Session, A.I.O.,Confernce, Calcutta, 1969.

(v) Prakrit Studies in Indian Universities were given a tangible shape and push by about 1930. Dr.A.N.Upadhye and Dr. Hiralal Jain, Pt.Bechardas and Pt.Malvania etc., can be said to be doyens in this regard.

2. Zeitschrift der Deutschen Morgenlaendischen Gesellshaft (ZDMG), a reputed Journal, is the research organ of this Society.

3. For details of individual work and contribution of these scholars to Prakrit and Jainological Studies, Vide the relevant parts of the following:

(i) German Scholars on India Vol. I, Chowkhamba Sanskrit Series, Varanasi, 1973 and Vol.II, Nachiket Publication, New Delhi-1976. Both are published by the Cultural Department of the German Embassy, New Delhi.

(ii) Ludwig Alsdorf : Kleine Schriften, Glasenapp-Stiftung, Band 10, Wiesbaden.

(iii) A Random Selection of Researches in Jainology by Foreigners, Dr.N.M.Tatia, Tulasī Prajñā, Vol. V-9-10(1979-80); and Further Selection of Researches in Jainology by Foreigners; Dr.N.M.Tatia, Tulasī Prajñā, Vol. V-11-12 (1980).

4. (i) The contribution of German Scholars, it may be noted, is not limited to Sanakeit, Prakrit, Pali or traditinal Indology only; they have contributed to other areas too such as natural sciences, ecological problems etc. concerning modern Indian conditions.

(ii) Among these German scholars, some came to India on study tours. Some others like Buhler and Alsdorf served as Professors in Indian Universities. Prof.Alsdorf visited the Vikramk University, Ujjain, in 1972, on the occasion of the

26th Session of the A.I.O.Conference. I had the good fortune of staying with him there for 3-4 days. I found him to be a great scholar and thorough gentleman.

5. For the complete picture of Prakrit and Jainological Studies in Germany today, Vide relevant Parts of Geraman Indology, by Dieter Schlingloff, Munich,1982.

6. (i) Das Saptaśatakaṁ des Hāla, Leipzig, 1881.
(ii) Several research articles of A.Weber connected with this work have adorned the pages of the Indian Antipuary and have guided Indian scholars.

7. 11th October, 1981.

8. This part is cast into separate paper entitled Gāhāsattasaī and published in Sambodhi, Vol. X (1982)

24

ĀVASYAKACŪRṆI AND THE TALE OF CILĀTĪPUTRA

The Cūrṇis in Jaina literature are a kind of commentaries on the Ardhamagadhi canonical works (as well as on the Niryuktis) composed in Prākrit prose mixed with Sanskrit in different degrees. They have their predessors, the Niryuktis and the Bhāṣyas, other two types of commentaries composed in Prākrit verse; and they are also followed by the Ṭīkās, the far detailed commentaries composed in Sanskrit prose. Serving the needs of their times for more than a millenium, these four types of commentaries form a vast body of the Jaina exegesis, which has held mirror to the history of jainism on one hand and contributed its own to the marvellous stream of Indian thought and learning. And among these four types of commentaries, the Cūrṇis occupy a position of juncture marking a departure from the archaic Prākrit verse of the Niryuktis and the Bhāṣyas and, thus, paving the path for the classical Sanskrit prose of the Ṭīkās.[1]

As many as twenty Cūrṇis are said to have been written on the Āgamas. A few are known by reference alone and all of the others are not available in print.[2] The printed ones, unfortunately, are not critical editions and some of them too are not available now.[3] Coming back to our Cūrṇis in general, in the

whole corpus of the Cūrṇis the Āvaśyakacūrṇi (600-650 A.D.).[4] composed after its corresponding Niryukti by Jinadāsagaṇi Mahattara (650-750 V.S.), holds a distinct place for several reasons, a few outstanding ones of which can be noted here. Firstly, it is a commentary written on the Āvaśyaka-niryukti, the 2nd Mūlasūtra of the Ardhamāgadhi canon, the core of the basic sūtras which is said to have belonged to the period of Mahāvīra himself, or at least to the 1st century after his nirvāṇa.[5] Secondly, its subject-matter is treated more exhaustively than any other Cūrṇi does so in respect of its own. Thirdly, it is a valuable treasure of historical and semi-historical narratives, myths, legends, parables, fables and several other interesting folk-tales. I, for one, was fascinated by its narrative aspect, and aong the numerous narratives of varied types, by the tale of Cilātīputta (Cilātīputra), an exemplary tale (udāharaṇa) illustrating equanimity (samāsa), one of the eight synonyms (paryāyas) of mental equipoise (sāmāyika), so indispensable in the daily life of the Jaina monk. Following is the summary of the text of this exemplary tale apearing in this Cūrṇi:

Cilātīputra was a teen-aged son of a Kirāta maid-servant of merchant Dhana at Rājagṛha. Dhana had five grown-up sons and a daughter named Suṁsumā, who was just a child. Cilātīputra was employed to look after Suṁsumā. But soon noting the mischief-mongering of Cilātīputra, Dhana drove him away. Cilātīputra, then, idling here and there, joined a gang of robbers and later became its chief.

Promising his followers with the booty and keeping an eye on the young Suṁsumā, Cilātīputra one day plundered the house of Dhana and leaving the booty to them, kidnapped Suṁsumā. Dhana, together with his five sons and the city-guards, chased Cilātīputra, who after a long hectic march with Suṁsumā on his shoulder, severed her head and ran away with it. The city-guards returned.

When all of them were oppressed by hunger, the father expressed to offer himself as food to his five sons. So also came

forward each of the five brothers to be food for the other four and the father. Then they all agreed to eat the headless trunk of Suṁsumā, did so, returned home and again indulged in pleasures of life. So also the Jaina monk (in exceptional circumstances) eats food just to sustain his body and, then, enjoys the pleasure of nirvāṇa.

Moving ahead with the severed head of Suṁsumā, Cilātīputra knew not what to do, when he came across a Jaina monk and requested him to preach him dharma, in short, promising that he would not indulge in violence thereafter. The monk uttered : "uvasamo-vivego-saṁvaro." Cilātīputra instantly sought solitude, reflected on these terms which meant for him quenching of anger etc., power of discrimination between good and bad in regard to wealth and bed, and controlling of senses. He acted accordingly by throwing away the severed head and sword and then entering into meditation achieved equanimity. Soon smelling the blood, ants appeared there and punched his body from toe to top like a sieve. Cilātīputra bore all this for two-and-a half days, breathed his last and was reborn in the Sahasrāra heaven.

This tale of Cilātīputra in the Āvaśyaka-cūrṇi is just an elaboration of a few concerned skeletal or mnemonic gāhās in the Āvaśyaka-niryukti. After giving the niryukti of Sarvavirati- sāmāyika (absolute mental equipoise) in gāhā No. 864. and after just enumerating the names of the eight exemplary ascetic heroes in the respective oreder of its paryāyas (Cilātīputra being the 4th for samāsa) in gāhā No. 862, the author of the Niryukti, in due course, presents four skeletal gāhās (Nos.472-475) that cover in 'telegraphic style' the exemplary life-sketch of Cilātīputra. The text of these four gāhās is as follows:

Jo tihiṁ pāchiṁ sammaṁ samabhigao saṁjamaṁ samārūdho
Uvasama-vivega-saṁvara Cilāiputtaṁ namaṁsāmi (872)
Ahisāriā pāehiṁ soṇiyagaṁdheṇa jassa kīḍīo
Khāyaṁti uttamaṅgaṁ taṁ dukkarakārakaṁ vaṁdel (873)
Dhīro Cilāiputto muiṁgaliyāhiṁ cālaṇivva kato

So tah vi khajjamāṇo paḍivanno uttamaṁ aṭṭhaṁ (874)

Addhāijjehiṁ rāiṁdiehiṁ pattaṁ Cilāīputteṇaṁ

Deviṁdāmarabharvaṇaṁ accharagaṇasaṁkulaṁ rammaṁ (875)

The nature and contents of these gāhās undoubtedly indicate that they consist of catch-words metrically presented for memorising, which is one of the main objectives of the Niryuktis. In those good old days the concerned teacher, who knew through oral transmission the full text of this tale, would narrate it duly. But later, as of need, that text had to be written down. The overall result was the birth of the Cūrṇi. Jaina tradition places the Niryuktis in C.400 B.C. Leumann places them in C.100 A.D. The Cūrṇis are placed in C.700 A.D., and the Āvaśyaka-cūrṇi in 600/650 A.D.

Keeping all this in view, we find that there is a minimum gap of 500 to 600 years between the oral tradition of the tale of Cilātīputra and its written fixation. But through faithful transmission from tongue to tongue, maintained with the svādhyāya of the successive generations of the Jaina teachers, this tale must have been handed over to the pen of the Cūrṇikara with a fair amount of precision, though some allowance, as a rule, has to be made regarding a few time- oriented changes of linguistic or dialectic nature.

With this background, now, we have to investigate into the nature or type of this tale, which I propose to be the aim of this paper. Was Cilātīputra a historical person? Did the events in this tale really take place? When we prove the historicity of great personages like Pārśvanātha, the 23rd Tīrthaṅkara, and Bhadrabāhu I etc., bristling with problems, it is difficult to say anything either way about Cilātīputra. But the outlinear study of this tale as recorded in the Cūrṇi and its comparative study as occuring in other works of Jaina literature and keeping an eye on the concerned stanzas in the Niryukti all along would, I hope, help us considerably to decide its nature.

We have already had above a summary of this tale as recorded in the Cūrṇi. With regard to its comparison with the corresponding tale in other works at the outset we have to note that this tale is narrated at considerable length and in the typical style in the Nāyādhammakahāo (I-18), the 6th Aṅga of the Ardhamāgadhi canon.[7] Here it is an illustrative dhammakahā, where Cilātīputra dies on his way back to his settlement and Suṁsumā (i.e, the headless trunk of her body) figures till the close of the story, while it is illustrated that the Jaina monk in exceptional circumstances can take food just to save his body so that he could reach his goal.

Then in three of the Paiṇṇas[8] we find skeletal gāhās containing references to Cilātīputra's ascetic heroism which are almost similar to those in the Āvaśyaka-nirmyukti (ĀNI): Gāhā No.88 in the Bhattapariṇṇā compares very well with gāhā No.872 of ĀNI. Further, gāhā No.86 in the Saṁthāraga compares with gāhā No. 874 in ĀNI. Lastly the whole group of gāhās Nos.427, 428, 429 and 430 in the Maraṇasamāhi is almost the same as that of Nos.872, 873, 874 and 875 of ĀNI.

Further we find in the Mūlārādhanā[9] gāhā No.1553, which is almost the same as gāhā No.874 in ANI.

Then there is found a skeletal gāhā as well as the narrative of Cilātīputra's ascetic heroism in the didactic work Uvaesamālā of Dharmadāsagaṇi (C.500 V.S.) which is noted by Jayasiṃhasūri in his Dharmopadeśamālāvivaraṇa.[10]

And lastly the tale of Cilātīputra is narrated in varied ways and at varied length in the Kathākośas like the Ākhyānaka-maṇikośa[11] of Nemicandrasūri (1073-1083 A.D.) on one hand, and in the Ārādhanā Kathākośas of Hariṣeṇa[12], Śrīcandra,[13]. Prabhācandra,[14] Nemidatta[15] and the Vaḍḍārādhane[16] in Kannaḍa on the other. Nemicandrasūri at the end of his tale quotes (Nos.37 to 40) the four concerned gāhās in ĀNI and the narrative almost follows the Cūrṇi. All the Ārādhanā Kathākośas formally base

their narratives on gāhā No. 1553 of the Mūlārādhanā (C.100 A.D.); but their main source is some Prākrit commentary or commentaries on the Mūlārādhanā which, unfortunately, is (are) not available;[17] and they[18] dropping the scene of the headless trunk of the female body being eaten by her father and brothers, illustrate well the equanimity (samāsa) and victory over calamities (parīṣahajaya) of Cilātīputra by creating a kite to peck his eyes, in addition to the ants punching his whole body. It is also worth noting that these Ārādhanākathākośas have made some changes in this tale and yet its general frame-work in them is the same; They have made Cilātīputra the son of Upaśreṇika (Praśreṇika) born of Cilātamahādevī (Tilakāvatī). Suṁsumā, in the Cūrṇi, is replaced by Subhadrā (Bhadrā), daughter of the maternal uncle of one Bhaṭṭimitra. Hariṣeṇa makes Bhaṭṭimitra himself kill Subhadrā and his tale is entitled Cilātīmitra Kathānakaṁ. The Vaḍḍārādhane, which is an Ārādhanā Kavace-Kathākośa, however, has preserved from its main source a Prakrit quotation and two Prakrit phrases (partial quotation) that form a part of preaching of dharma received by Cilātīputra from the Jaina teacher he met before resorting to Prāyopagamana. These quotations are:[19]

(I) Jaṁ icchasi taṁ ṇaṁ taṁ jaṁpuṇa ṇecchasi taṁ tumappaṁ,

Purisa sīha taṁ icchasu saṁsāramahaṇṇavaṁ tariduṁ.

(II) Abhāvidaṁ bhāvemi bhāvidaṁ bhāvemi.

(III) Savvaṁ sāvajja-jogaṁ viradomhi.

We should remember that in the tale recorded in the Cūrṇi the corresponding part contains "Uvasamo-vivego-saṁvaro". Hence it is possible that the commentary on the Mūlārādhanā, which was a source for the Vaḍḍārādhane, has tried to augment this part of the tale for further elucidation, though Cilātīputra of the Vaḍḍārādhane requests the teacher to preach his dharma in short and that too exactly in the same manner and in the same terms

of Cilātīputra of the Cūrṇi:

"Mamam saṁkhevena dhammaṁ kahehi" (Cūrṇi)

"Enage Saṁkṣepadiṁ dharmaṁ peḷiṁ"[20] This indicates that the Prakrit commentary on the Mūlārādhanā, has also preserved some contents of the tale of Cilātīputra which, in early days, were in oral tradition and later came to be recorded in the Cūrṇi.

Now, I would present some observations on this whole body of the skeletal gāhās and the tale of Cilātīputra narrated in the various works by the various authors in the various languages and in the different periods:

The skeletal gāhās in the Āvaśyaka-niryukti, the three Paiṇṇas and the Mūlārādhanā, as noted above, not only compare well with one another but also are composed almost in indentical terms. Hence there could be some common authentic source, mostly based on the factual ascetic heroism of Cilātīputra, of the pre-rift days for all these works. Ch.18(I) in the Nāyādhammakāhao is no doubt based on this authentic tradition, but by highlighting Suṁsumā's headless trunk, is adapted to the objective of the work and presented in the typical style. The tale in the Āvaśyaka-cūrṇi is the best available record of this authentic tradition which is best preserved in the catch- words of the skeletal gāhās of the Āvaśyaka-niryukti.[21] The last commentary on the Mūlārādhanā also may have basically contained this authentic tradition; but in the zeal of elucidation of some points in the light of Prāyopagamana, the objective of the corresponding tale, the author appears to have made some changes in some particulars of his narrative. Then in the later stream of the narrative of Cilātīputra, there appear to have been two branches: one of the Śvetāmbara scholars as set in the Kathākośas like the Ākhyānakamaṇikośa and Upadeśamālāvivaraṇa etc., and the other of the Digambara scholars as set in the host of half a dozen Ārādhanākathākośas. The first branch naturally follows the Āvaśyaka-cūrṇi and the second one the lost Prākrit commentary

on the Mūlārādhanā. Inspite of some additions and omissions in regard to the details of the corresponding tale in these later kośas, the basic frame of this authentic tradition is generally found well protected.

Now can we accept this authentic tradition of Cilātīputra's ascetic heroism etc. as true to life - as history? Yes, to a considerable extent, for an authentic tradition without historical evidence cannot be set aside as fictitious. At the most we can call it semi-history and the tale of Cilātīputra semi-historical.[22] To do so, we have some external strength too. The Prākrit word Cilāya, Cilāyaga or Cilātīputta itself, occuring in the Jaina cononical, pro-canonical, exegetical and the later compliatory works, is of quite archaic nature where we find k > c. It happens so in (old) Ardhamāgadhi. It is this word alone that represents such linguistic phenomenon in the whole range of the Prakrit dialects.[23] Hence this archaic name, viz., of Cilātīputta, is associated with early Jainism, the major part of the history of which itself is based on traditions. Moreover, according to Dhavalā (1.1.2/104/2) Cilātīputra is one of the ten Jaina eminent sages that were reborn in the highest heavens (anuttaropapādakas) in the tīrtha of Mahāvīra.[24] And lastly, as far as my knowledge goes, Cilātīputra has not been claimed as an ascetic hero either by the Buddhists or by the Hindus.[25]

To conclude, the narrative of Cilātīputra as preserved in the Āvaśyaka-cūrṇi is a semi-historical tale. Similar studies extended to similar other tales of ascetic heroes like Damadanta, Metārya etc. would yield better results and thus add to the authenticity of traditions caught in such skeletal gāhās of the Āvaśyaka-niryukti, the Paiṇṇas and the Mūlārādhanā etc. Moreover such attempts would add a new phase to the studies of Jaina narrative literature in general so far presented by scholars like Jacobi, Leumann, Hertal, Winternitz, Jagadish Chandra Jain etc.

■

REFERENCES AND NOTES

* Paper presented at the All India Seminar (Jain Viśva Bhārati), Ladnun 1980 and published in the Tulasī Prajñā, Vol.VI-12, 1981.

1. Prof.Alsdorf holds the view that the Bhāṣya is a mere versification of the prose tradition represented by the Cūrṇi. In this regard he differs from Leumann and Schubring. (Vide Jaina Exegetical Literature and the History of the Jaina Canon, Mahāvīra and His Teachings, Bombay 1977, pp. 1-8).
2. For further details, vide Prof. H.R.Kapadia : A History of the Canonical Literature of the Jainas, Surat, 1941, pp.190-192.
3. (i) This appears to be one of the reasons why scholarly studies of the Cūrṇis have not been produced.

   (ii) Vide also Prof.Alsdorf, Op.cit., p.8.
4. Published by R.K.Śvetāmbara Institute, Ratlam, Part I, 1928 and Part II, 1929.
5. Vide Pt.Malavania: Introduction to Jaina Sāhitya kā Bṛhat Itihāsa, Part I, Varanasi, 1966, p.55.
6. For the text of the Āvaśyaka-niryukti, I have depended upon Sri Āvaśyakasūtram (Part III), D.L.J.Pustakoddhara Series No.85, Bombay, 1936. Part- I and II were published by the Āgamodaya Samiti, Bombay, in 1928 and 1932 respectively.
7. References to Cilātīputra are also found in Ācārānga- Cūrṇi

and the Vyavahāra-bhāṣya, vide Prakrit Proper Names (Part-I), Ahmedabad, 1970.

8. Prakīrṇaka-daśakam, Āgamodaya Series, No.46, Bombay, 1927.

9. Śri Śāntisāgara Granthamālā 13, Sholapur, 1935.

10. (i) Siṅghī Jaina Series 28, Bombay, 1928, p.128.
(ii) Dharmadāsagni's skeletal gāhā No.38 of the Uvaesamāḷā.

11. Prākrit Text Society Series 5, Varanasi, 1962, pp.125-127.

12. Bṛhatkathākośa, Bombay, 1943.

13. Kahakosu, Ahmedabad, 1969.

14. Kathākośa, Delhi, 1974.

15. Ārādhanā Kathākośa (Part-III), Bombay, VI s.2442.

16. Mysore, 1955.

17. (i) Vide Dr.A.N.Upadhye, Intro. to **Bṛhatkathākośa**, pp.47-80.
(ii) Vide also Dr.B.K.Khadabadi, Intro. to Vaḍḍārādhane: a study, Dharwad, 1979, pp.17-19.

18. Exdept in Kahakosu where Cilātīputra disappears after being driven out by Śreṇika.

19. Op.cit., p.167.

20. Ibid.

21. The author of the Āvaśyaka-niryukti would not refer to the name of the sage (Cilātīputra) and his ascetic heroism, unless he had before him the concerned account, which had been kept intack, and with all reverence, in the oral tradition of the Jaina teachers. Hence such tradition has to be accepted as authentic.

22. I think Dr.Jagadish Chandra Jain calls such tales Anuśrutigamya. Vide Prākṛta Jaina Kathāsāhitya, Ahmedabad, 1971, p.168.

23. (i) Vide Pischel, Comparative Grammar of Prakrit Languages, Delhi, 1957, :230 and :257.
(ii) Such change is also found in Pali: kunda > cunda.

24. Vide Jainendra Siddhānta Kośa (Part I), Delhi, 1970.

25. I have no source to see whether Leumann had come acroess such a claim in any non-Jinistic works. (Vide the general observation of Schubring, A Short History of Jaina Research, the Doctrine of the Jainas, Delhi, 1962, p.8.)

25

SOME THOUGHTS ON TIRUKKURAḶ AND ITS AUTHORSHIP

The Tirukkuraḷ, the master-piece and immortal work in Tamil literature by Tiruvaḷḷuvar, one of the most valuable gems of the rich ancient Indian culture and literary products, is also acclaimed as a world-classic for its lofty wordly wisdom and ethical values presented in superb catholic spirit. Scholars have essentially marked it as an excellent treatise on the art of living; and the author's reflections, prescriptions, and advices etc, stand far above castes, creeds, climes and times, breathing living fresheness all along and attracting not only Tamilians and other Indian, but also great savants, thinkers, humanitarians all over the world like M.Ariel, G.U.Pope, Mahatma Gandhi, Albert Schweitzer etc. Hence it has been rendered in all major languages of the world and read with all appreciation.

'Kuraḷ' is the name of the short metre in Tamil (a couplet with four and three feet respectively), used for the verses in this work. Actually Kuraḷ-veṇbā is the full name of this metre and the term 'Kuṛaḷ' literally means short, small; and tiru, (like Śrī in Sanskrit or Siri in Prākrit) is just an honourific prefix, used in the case of both persons and things. The verses of this classic are

expressed in sweet language and in the beaufitul Tamil maxim-like or epigrammatic style, memorable and quite wholesome for recitation, reflection and assimilation in one's daily life. They have been commented upon, paraphrased and explained by several scholars and widely translated both in India and abroad.

This didactic poetic work contains in all 1330 couplets, classified topic-wise in groups of 10 each, making thus in all 133 chapters, called Adhikāras, divided in three main parts known as Muppāl in the following order:

(i) Aṛaṁ-Dharma (Ethical Discipline for Householders and Renunciators).

(ii) Poruḷ-Artha (Socio-economic, Political and Administrative Matters).

(iii) Inbaṁ-Kāma (Idealised Love).

Thus, the poet Tiruvaḷḷuvar has covered, with remarkable brevity and yet ease, man's all the four Puruṣārthas - Objectives of Life (the last i.e., Mokṣa - Liberation, Perfection or Final Beautitude being precisely implied in the First Part itself).

Owing to lack of exact information about the author and also for want of either precise internal evidence or external references etc., the date of this classic could not be pinpointed; and hence scholars, basing their studies with different angles of vision, have tried to fix different dates for it. We find that generally three dates have been proposed; Some scholars hold that it is c.100 A.D., Some c.300 A.D. and some others c.600 A.D. : (i) Those, like Prof.A.Chakravarti Nayanar, associating the author of the Kuraḷ with the Jaina Sage Elācārya, and also those others identifying the work with the classic of great antiquity or belonging to the pre-Saṅgaṁ Age, assign it to c.100 A.D. (and even a little earlier). (ii) But Prof.Meenaxisundaram places it not earlier than 300 A.D. presenting the following observations, It is difficult to fix the date of the Kuraḷ. But one may point out that Tiruvaḷḷuvar may not have written the stylized language of Saṅgaṁ poets, which

could not be the language of the common people of the day, and he, in ecletic attitude, must have preferred to write in the natural language of the day. In any case one cannot place the Tirukkuraḷ much later than 300 A.D., for it preserves certain aspects of the older language inspite of its acceptance of new developments in the language (iii) But Prof.S.Vaiyapuri Pillai proposes 600 A.D. as the date of the Kuraḷ, placing it after the great Tamil grammatic work Toḷkāppiyam and advancing the following reasons : Kuraḷ is later than Toḷkāppiyaṁ. Linguistic considerations too strengthen this conclusion. There is a higher percentage of Sanskrit words in the Kuraḷ than in early Saṅgaṁ Works and in the Toḷkāppiyaṁ. New forms of functional words appear in the Kuraḷ for the first time in the history of Tamil language.

The author of the Kuraḷ is known as Tiruvaḷḷuvar (tiru being an honourific prefix). But very little is known about this great and noble poet-philosopher. For want of exact information about him, several anecdotes, folk-tales and traditions have come up about him and around some aspects of his life. He is associated with Madurai region by some and with Maylapore near Madras by others. In some places a vaḷḷuvar is known as a product of a Brahmin by a Harijan (low-caste) woman. The term vaḷḷuvar also refers (as found in the Maṇimekhalai, another Tamil classic) to a low class community and is applied to the King's officers or men, announcing the royal proclamations to the public all round the capital city, sitting on the elephant and beating drums. Whatever could be the indicative meaning of the term vaḷḷuvar, Tiruvaḷḷuvar was a great personage of saintly and catholic dignity, with deep insight into human psychology and behaviour, sincerely nourishing humanitarian values, ever breathing goodness ad goodwill and zealously catering them to the people at large.

Thus very little is exactly known about Tiruvaḷḷuvar and his life; and besides there prevails some uncertainity about his date. As a result, there has also been, for the last several decades, a

controversy among scholars over his religion, faith or sectarian denomination, on which, now, I propose to present some observations. Several scholars have so far put forth their views regarding Tiruvaḷḷuvar's religious faith, advancing reasons as per their convictions: Some say he was a Jain; a few others think he was a Buddhist; some others hold he was a Brahmin (Śaivite/Vaiṣṇavite); some keep him above any or all such sectration denominations; and some just mark him as a great ecletic ethico-social reformer addressing mankind at large. As it is neither possible nor practical here to consider in detail the views of all scholars, I would cite one or two in each case representatively: Prof.A.Chakravarti Naynar tried to prove that Tiruvaḷḷuvar was a Jain Sage Elācārya, a disciple of Ācārya Kundakunda; but Prof.S.Vaiyapuri Pillai simply said that he was of Jain faith. The Buddhist work Maṇimekhalai and also some modern scholars state that Tiruvaḷḷuvar had the real Buddhistic vision. This could be, perhaps, particularly keeping in view his verses such as on 'Giving up Desire' (Tiukkuraḷ, Part-I, Ch.37). Prof.S.Krishna Svami Aiyangar quoting some verses in Kuraḷ and connecting them with the Manusmṛti, the Mahābhārata, the Dānacandrikā etc., concludes that the author of the Kuraḷ was Brahmanical in religion. C.Rajagopalachari, straightway rejecting Tiruvaḷḷuvar being claimed as Jain, finds him above all denominations, Prof.Meenaxisundaram, after much discussion on this point, concludes that the author of the kural refuses to be labelled. Prof.T.R.Sesha Aiyangar pointing out the poet-philosopher's particular qualities remarks : Vaḷḷuvar resembles that other great ecletic weaver, the medieval reformer, Kabīr, who spoke neither to any particular sect not to any one form of religion even, but to the whole of mankind.

But I for one, think that whatever could be the various regional and time-honoured meanings of the term vaḷḷuvar, Tiruvaḷḷuvar must have been from the very beginning an intelligent child and sprouting poetic genius; he must have belonged to some

religious faith as a growing member of a family and society and gradually may have developed his scholarship and built his wordly wisdon, as nurtured by eceletic attitude and catholic spirit, and then presented these sweet, meaningful, epigrammatic, diadactic couplets to the world, so as to reach straightway the hearts of people at large. And in the course of all these developments, his own ethico-religious equipment and convictions must have played a crucial role, particularly in shaping the design, nature and spirit of the Contents of the Tirukkuraḷ. Taking into consideration the earliest impact of Jainism on the Tamil land (c.400 B.C. onwards) and the early period of Tamil language and literature, we should remember that it were the Jainas who did the pioneering work of cultivating the Tamil language and gave it a literary form of refinement so as to reach classical dignity. It were the Jainas who produced works of considerable merit in the various branches of that literature, the gnomic and ethico-didactic works catering humanitarian values. Thus the Jain teachers and scholars happen to be the real apostles of culture and learning in the Tamil country in early days and Tiruvaḷḷuvar was one of them. These points have already emanated from the researches of Shri T.N.Shivaraj Pillai (Chronology of early Tamilians), Prof.Chakravarti Nayanar, (Jain Literature in Tamil) and Prof.S.Vaiyapuri Pillai (History of Tamil Language and Literature) etc. But taking a critical view of these and some other such points, I would humbly state that the Jaina tradition, which is history in its core, has in this case a grain of truth and not the whole truth, that Kundakuṇḍācārya alias Elācārya was the author of the Tirukkuraḷ. Because Kundakuṇḍācārya, though moved over the bulk of the South Indian region, now covered by parts of Karnatak, Andhra Pradesa and Tamil Nadu, has not composed any work in any language of these areas, but in Prākrit (Jaina śaurasenī) alone. Moreover this great philosopher Ācārya could not have bothered over subjects like Artha and kāma. Then Prof.Chakravarti's view that the Tirukkuraḷ was composed by Elācārya, a disciple of Kundakuṇḍācārya, also has no evidence,

internal or external. But we have a good external evidence, for saying that Tiruvaḷḷuvar was of Jain faith, in the admittance (though rather reluctantly) of this Hindu Commentator on the Kuraḷ, Parimelalagar, and in the citing of the Kuraḷ as 'em-oḷtu' -"our authority' by the jain commentator Samayadivākara. Hence agreeing with Prof.S.Vaiyapuri Pillai's view that "Tiruvaḷḷuvar was Jain admits of no doubt", but revising it on certain grounds, I would propose my own view in this regard as follows:

Tiruvaḷḷuvar, in all probability, was a Jaina householder (gṛhastha or Śrāvaka), who came in close contact with a Jaina Sage holding the position of Elācārya (which is post-Upādhyaya and pre-Ācārya rank in the Digambara tradition of teachers), and equipped himself with adequate knowledge of Jainism, and more particularly of the ethical discipline concerning the householder as well as the ascetic. As a fruit of such long term association as well as teachings of such teacher and his own equipment through deep study, together with keen observation round about, came out from his pen Araṁ - dharma, of Part I of the Kuraḷ, which is almost like a mini Manual of Ethical Discipline for the householder in the main and the ascetic to some extent, highlighting his greatness, principal qualities, merits and spiritual significance etc. Moreover the impact of Tiruvvaḷḷuvar's close association with the teachings of the Elācārya on him was so much effective that although a householder, he might have lived almost a saintlly life and, hence, people round about the region may have called him too an Elācārya; and this phenomenon gradually seems to have settled down as an anecdote or a tradition in that area. Actually he could have been an erudite Jaina Householder and this fact gave a shape and spirit to part I of the Kuraḷ. In support of this theory, I would adduce in brief the following reasons and textual evidence : (All my references here are to the Delhi Edition);

(i) By way of the Jaina mode of invocation at the beginning of the work, the opening couplet of the Tirukkuraḷ (I.I.1.) is with

reference to Āti- pakavan-Ādibhagavan, who could be none but Ādinātha, Ādideva or Ṛṣabhadeva, the first Tīrthaṅkara - Ford maker, who is Jitendriya - who won victory over the five senses (1.1.7.).

(ii) Further Ch.3 is devoted to highlight the greatness of Jaina ascetics or renunciators (1.3.1) who have restrained their five senses, with the goal of resoluteness, and thus made themselves qualified for liberation (1.3.4); mounting the peak of renunciation, they nourish compassion or love for all the livings, tread the righteous path; and they (alone) are the true sages (1.3.9-10).

(iii) In Ch.4 is presented an epitome of the nature of Dharma- righteous conduct: That conduct which everyone ought to practise is dharma - righteous conduct; and that from which everyone ought to abstain is adharma - unrighteous conduct - exactly the Jain way of interpretation of dharma and adharma.

(iv) Ch.5 glorifies the general nature of gṛhastha-dharma-ethical discipline for householders. Love and righteous conduct are fundamental in the householder's life (1.5.5) which is superior to that of those who simply strive for liberation (1.5.7). The layman's life becomes worthless, if his wife, the woman, too does not possess the householder's qualities (1.6.2).

(v) In Ch.8 the greatness of love, compassion or non-injury, which cannot be measured (1.8.4) is brought out as is done in Jainism. Love is the foundation of dharma - righteous conduct and also the destroyer of adharma - unrighteous conduct (1.8.6).

(vi) On close study and comparison, we find that the following Chapters in part I of the Kuraḷ broadly constitute the very five Minor Vows (aṇu-vratas) prescribed for the householder in Jainism :

(1) Ch. 33 (and 26 partly) - ahiṁsā - non-violence, non-injury.

(2) Ch. 30 (and 19 partly) - Satya - truth.

(3) Ch. 29 - asteya - non-stealing.

(4) Ch. 15 - brahmacārya or svadāra- santoṣa or

paradāra-nivrtti-celibacy, being satisfied with one's own wife or abstaining from others' wives.

(5) Ch. 18 (and 37 partly) - Parimita-parigraha, icchā-parimāna- limited possession of wordly materials or putting limitation to one's desire.

(vii) In some of the Chapters, we find, a few important ethico- social virtues, prescribed in Jainism for the householder, are explained. The Chapters and the virtues are noted below:

Ch. 12 - Samadarśana - equanimity.

Ch. 13 - Saṁyama - Self-restraint.

Ch. 16 - Kṣamābāva/Sahanaśīlatā - forgiving nature, tolerance

Ch. 23 - dāna - charity

Ch. 26 - nirāmiṣāhāra - abstinence from non- vegetarian food

(viii) The following chapters point out some of the special qualities of an ideal householder that are enumerated in Jaina treatises on Householder's code of Conduct:

Ch. 9 atithisatkāra - entertaining atithis, ascetics or any deserving persons (pātra)

Ch. 10 madhura bhāṣā - sweet talk

Ch. 14 sadācāra - decorum, decent behaviour.

Ch. 20 vyartha-kathana - purposeless talk.

Ch. 22 paropakāra - helping others.

(ix) It can be particularly noted that part 1 of the Kuraḷ is replete with the great virtues and profound ethical values like ahiṁsā - non-violence, karuṇā - compassion, anāmiṣāhāra / śākāhāra - abstinence from meat-eating or vegetarianism, kṣamābhāva - tolerance and forgiving nature etc., for the propagation and practice of which Jainism is wellknown to the world for the last two thousand years and more.

(x) Moreover it can be marked with special interest that the peculiar Jaina Concept of Truth or the "Jaina Interpretation

of Truth" (As Prof.R.Williams would put it) is presented candily and accurately by Tiruvaḷḷuvar in the Chapter on Satya - truth:

That indeed is truth, if the words expressing which do not cause any harm or injury to anybody (1.30.1).

If any goodness is to come out from some falsehood, that falsehood (or the words expressing it) also stand in the very rank of truth (1.30.2). This peculiar Jaina meaning and interpretation of truth in these two couplets can be rightly compared with that given by Ācārya Umāswāmi in his Tattvārtha-sūtra - VII-14 and by his commentator Ācārya Pūjyapāda in his Sarvārtha-siddhi - VII-14.

Now in this context, a question arises as to how to account for Tiruvaḷḷuvar's plan and design of his Kuraḷ, with the addition of part II, Poruḷ - Artha (Socio-economic, Political and Administrative Matters) and part III, Inbaṁ-Kāma (Idealised Love)? Tiruvaḷḷuvar, as a pious (Jaina) householder, scholar, poet and a keen observer of the society round about him must have thought of the householder's socio-economic responsibilities as well as his duties towards the state - which was of monarchial type with Kingship in those days; and he might have also felt the need of the householder's being equipped with the knowledge of idealised love for a conjugal and happy married life; and hence he may have added these two parts too through commendable exertion, self- study and in the course of such attempt and also as inspited by his ecletic attitue and catholic spirit, he must have drawn upon the various authorities from the Brahmanic sources like the Manu-smṛti, Mahābhārata, Arthaśāstra, Nītiśāstra, Dānacandrikā, Vātsyāyana etc., and thus made his classic a worthy comprehensive treatise on the art of living for the good of all people.

There are of course several examples of such attempts in the history of Jaina literature : for example, the author of the Kannada Vaḍḍārādhane, the earliest available Jaina classic in prose (c.925 A.D.) even though a Jaina monk has profusely drawn upon a number of Brāhmanical works of various strata to make his

classic comprehensive and well- constituted. Then one may ask, can a pious householder (like Vaḷḷuvar) possess such deep scholarship? Yes, Paṇḍit Āśādhara (1300 A.D.), who composed notable works like the Sāgāra-dharmāmṛta-Nectar of Ethical Discipline for the Householder and the Anagāra-dharmamṛta - Nectar of the Ethical Discipline for the monk, was a householder. Paṇḍit Todarmal (close of 18th cent. and beginning of 19th cent.A.D.), who was a pious householder and who lived almost like a sage has to his credit learned commentaries on ancient Prākrit and Sanskrit works and also an original work entitled Mokṣamārga-Prakāśaka, which is a proud possession of every personal and public library for the pious- minded in North-India.

To conclude Tiruvaḷḷuvar, the author of the Tirukkuṛaḷ, the great Tamil classic, was an erudite Jain householder and poet of exceptional ability. He was a close disciple of a Jaina Sage of the rank of Elācārya and also had developed in himself celetic attitude and catholic spirit. All these factors have influenced in shaping the plan, design contents and spirit of his Tirukkuṛaḷ, which is rightly acclaimed as world classic.

■

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26

JAIN LITERATURE IN KANNADA

Jain Literature in General :

Jain literature in its earliest phase is found in Prakri viz., Ardhamāgadhī and Jaina śaurasenī. According to the Śvetāmbara tradition, after Lord Mahāvīra taugh the Sacred Law in the Ardhamāgadhī language, his teachings, as received and composed by Sudharmā (the 5th Gaṇadhara) in the twelve Aṅgas, were preserved through svādhyāya on the tongues of generations of monks for about a thousand years and then were finally put to writing, more or less, in the same language[1] at the Vallabhi Council convened by Devardhigaṇi in 454 A.D. According to the Digambara tradition, the canonical knowledge of the twelve Aṅgas was almost lost except some portion of the 12th Aṅga and a part of the 5th Aṅga which have been preserved in the Ṣaṭkhaṇḍāgama by the great foresight of Ācārya Dharasena and the sincere efforts of the two learned monks Puṣpadanta and Bhūtabali, who composed it in Jaina śaurasenī between the 1st and 2nd centuries A.D.[2] Besides almost all other works of the procanon of the Digambaras have also been composed in Jaina śaurasenī.

After the appearance of the principal canonical works in Ardhamāgadhī and Jaina śaurasenī, commentaries of varied types were written in Jaina Mahārāṣtri, Jaina śaurasenī and also in Sanskrit. Thereafter Jaina teachers and scholars commenced to produce original works in Sanskrit, in addition to those in Prākrit,

possibly to convince and propagate their religious tenets in Sanskrit-knowing circles and also to expand their influence over rival groups and others by composing worthy works of secular nature too. There also arose a situation when Sanskrit was preferred to Prākrit as a literary medium. Shri K.M.Munshi, observes:[3] "The revolt in favour of using Sanskrit as against Prākrit, headed by Siddhasena Divākara (C.533 A.D.) was an attempt to raise the literature and the thought of the Jainas to the high intellectual level attained by those of the Brāhmins. This revolt naturally met with considerable opposition from the orthodox Sādhus."

Moreover wherever the Jaina teachers moved and settled down they adopted the language of the soil, cultivated it and produced in it excellent works of varied interests. Tamil and Kannaḍa literatures stand out as classical examples of this Jaina feat in South India, whereas Apabhraṁśa (the forerunner of the New Indo-Āryan language), Hindi, Rājasthānī and Gujarāti, hold out this fact to a notable extent in North India. Thus in the long cultural history of India, the contribution of the Jainas to Indian literature and thought can be seen through the media of Prākrit (Ardhamāgadhī, Jaina śaurasenī, Jaina Mahārāṭri and Apabhraṁśa) and Sanskrit, through Hindi, Rājasthānī, Gujarāti in North India and Tamil and Kannaḍa in South India. And this contribution, as assessed by eminent scholars like Winternitz,[4] is of no mean value.

Jaina Literature in South Indian Languaged :

The beginning and growth of Jaina literature in South Indian languages is invariably connected with the advent and prosperity of Jainism in South India. According to a well-known South Indian tradition, Jainism entered into South India with the great migration of the Jaina Saṅgha, headed by the Śrutakevalī Bhadrabāhu and accompanied by his royal disciple Candragupta, who left Madhyādesa owing to the twelve year famine, moved to the South and had their first colony at Kaḷbappu (Śravaṇabeḷgoḷa) in C.300 B.C. Then a part of the Saṅgha under Viśākhācārya moved fruther to the Tamil country. But an evidence of the existence of Jainism in

Ceylon in C.400 B.C.led scholars to serious thinking and, then, to a reasonable conclusion that Jainism had made its enterance into the Telugu country via Kalinga during the life-time of Mahāvīra himself (C.600 A.D.), passed on to the Tamil country and then reached Ceylon and that consequently the Jaina followers were already in Karnatak before the great migration.[5]

This acceptable track of Jainism in South India would naturally tempt us to expect from the Telugu region, which was the first and earliest to receive the Jaina teachers and scholars, rich and varied forms of Jaina literature in the Telugu language. But the actual state of things is quite different : there are found just less than a half dozen Jain works belonging to the later period, the earliest available literary work in the language being the Mahābhārata of Nannayya Bhaṭṭa (C.1050 A.D.). But taking ino consideration the very early advent of Jainism into the Telugu country, the available Jaina epigraphs and the various Jaina vestiges, scholars opine that at the beginning, Jainism had its hold in several parts of the Telugu country. Then rivalling with Buddhism on one hand and the Hindu reaction on the other, it established its influence over different strata of society and had made Krishna and Guntur districts, its strong- holds. The 9th and 10th centuries were prosperous for it. By the middle of the 11th century, the mighty and violent Hindu revival swept it away when all Jaina literary works might have been destroyed.[6] The names like dānavulapāḍu (Place of demons) given to a Jaina vestige is sufficient to indicate the whole dreadful story.[7] Hence it will not be hazardous if we surmise a Jaina period in the Telugu literary history between the 9th and 11th centuries.

But in the Tamil country, which received Jainism in two streams as noted above, Jaina literature had a good beginning and considerable growth until the Śaiva saints and the Vaiṣṇava Ālvāras strongly reacted and produced vast literature of their own. As usual the Jaina monks and scholars soon picked up the Tamil language, cultivated it for literary usage and produced in it a good amount of literature in its varied branches : inscriptions, poetry,

prosody, grammar, lexicography, mathematics, astrology etc.[8] To mention a few,[9] Tolkāppiyam (C.450 A.D.) - the most authentic Tamil grammar, Tirukkuraḷ (C.600 A.D.)[10] - the immortal Tamil Veda, Śilappadikāraṁ (C.800 A.D.) - the well-known Tamil classic of abiding interest, Jīvaka Cintāmaṇi (C.1000 A.D.) - the great romantic epic and Vasudevanār Sindaṁ (?),[11] which is based on the Paiśācī Bṛhatkathā of Guṇāḍhya and which stands in rank with the Prākrit Vasudevahiṇḍī - are all by Jaina authors. The Tamil Jaina inscriptions, as observed by scholars in the field,[12] clearly shown the Jaina contribution to the growth of Tamil language and literature.

When we come to the Malayāḷam language of Kerala, the Southern portion of the west coast of India, we do not find any Jaina contribution in it. The reason is obvious that it happens to be the youngest of the Dravidian group of languages which had its distctive existence just by the 10th century A.D. Until when Śeṇḍamil (Pure Tamil) was the sole language of the land. The first Malayāḷaṁ literary pieces go back to C.13th century A.D.[12] Yet there are reasons to believe that Jainim had its spread and roots in this country too. It is interesting to note that Prof.A.Chakravarti, while presenting critical observations on the Silappadi kāraṁ, writes[14] "Mr.Logan in his Malbar District Manual states several important points indicating the Jaina influence over the people of Malbar coast before the introduction of Hinduism." Moreover, Dr.P.B.Desai, basing his study on the notes on the Chitral inscription and the Jaina vestiges in Travanacore published in the Travanacore Archaeological Series, Vol.I (1910-13), pp.193 ff., and Vol.II (1920), pp.125 ff., come to conclusion that approximately the age of 9th to 11th centuries certainly built by gloious period of Jainism in Keral.[15] Hence we before our eyes expect some Jaina literature produced in Keral ajectured now; and But according to the linguistic picture of th Kannaḍa literature could

as viewed above, such literature could be in Tamil (Sendamil) alone.

And lastly coming to Kannaḍa, we find that this has been for the Jaina scholars, monks and lay disciple, the most favourable of the South Indian language in which they have left a very rich literary heritage in addition to their contributing significantly to the general cultural wealth of the land which they have described as the home of Jainism in one of their inscriptions.[16]

Jaina Literature in Kannaḍa :

Jaina literature in Kannaḍa, being vast and varied, is a topic for an independent monograph. Hence taking just a bird's researching eye-view of it or presenting a descriptive and critical sketch of outstanding works and authors, high-lighting some of the findings of the recent researches, could alone be within the range of my attempt here.[17]

The earliest available Jaina literature in Kannaḍa can be said to be in inscriptional form belonging to C.7th centur A.D. and even a little earlier. In the epigraphic wealth of Karnataka the Jaina share is of considerable volume and value.[18] and it extends even up to the end of the 18th century. Many of the Kannaḍa Jaina inscriptions are metrically composed and have high poetic quality. Some of them also provide us with varied data of religious, social and political importance. It can be remembered with pride that the appearance of the Śravaṇabeḷgoḷa inscriptions in the Epigraphia Carnatica Volumes gave the Jaina studies a historic and scientific turn and inspired towards the birth of the esteemed volume of the Jaina Śilālekha Saṅgraha in the M.D.J. series.

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Kannaḍa works. Nṛpatunga mentions several names of earlier eminent writers of Kannaḍa prose nad poetry : Vimala, Udaya, Nāgārjuna, Jayabandhu and Durvinīta as eminent prose-writers; Śrīvijaya, Kavīśvara, Paṇḍita, Candra and Lokapāla as renowned poets. Unfortunately we do not get any exact and decisive information about these authors. Durvinīta is identified as the Gaṅga King who was a disciple of Devanandi or Pūjy apāda. Kavīśvara is surmised as Kaviparameṣṭhi praised by the Ācāryas Jinasena and Guṇabhadra. Any way it is quite possible that several of these authors were Jains.

Besides such eminent authors there are a few great ones who, along with their works, are known by references only : Śyāmakuṇḍācārya wrote a commentary in 12,000 gāthās on the Ṣaṭkhaṇḍāgama and Kaṣāya Prābhṛta in Sanskrit, Prākrit and Kannaḍa. He is placed in C.600 A.D. Tumbaḷūrācārya wrote on these very works another commentary in Kannaḍa, named Cūḍāmaṇi extending over 91,000 gāthās. He is placed round-about 650 A.D. Moreover some so far unidentified scholar wrote on the Tatvārthasūtra an exhaustive commentary in Kannaḍa extending over 96,000 gāthās. Though anything definite about its date cannot be said, it must be more or less of the same antiquity as that of the two commentaries of the Ṣaṭkhaṇḍāgama noted above. Lastly, Bhrājṣṇu wrote in Kannaḍa a voluminous commentary on the Mūlārādhanā (Bhagavatī Ārādhanā).[18] It appears to have been in prose and possibly belonging to the period anterior to that of Nṛpatuṅga.

Had these four commentarial works, together with those of the eminent authors mentioned by Nṛpatuṅga, been available to us, the glory of the early Kannaḍa literature, as mainly built by the Jaina teachers and scholars, would have stood before our eyes in its far factual vividity than could be just conjectured now; and also the early line of development of Kannaḍa literature could

have been restrored to a great extent. Hence all these four great commentarial works can be said to represent a hidden Landmark in the History of Early Kannaḍa Literature; and I am tempted to call the period covered by these works, together with a few other ones,[20] the period of the Great Jaina Commentories, which could in all probability be the 6th and 7th centuries A.D.

Next to Kavirājamārga is available the Vaḍḍārādhane (C.925 A.D.) the earliest available prose work in Kannaḍa which is based on the Mūlārādhanā (Bhagavatī Ārādhanā) of Śivārya. It is an Ārādhanā Kathākośa standing in rank with similar Kathākośas of Hariṣeṇa, Śrīcandra, Nemidatta and Prabhācandra. This can be said to be the only Ārādhanā Kathākośa in modern Indian Languages, Āryan or Drāviḍian, and hence, is of great oriental value. It shows considerable influence of the diction of the Prākrit narrativ works and is unparalledlled in Kannaḍa literature in respect of its excellence of language and literary style.[21] Along with this classic can be mentioned another prose work, the Cāvuṇḍarāyapurāṇa (C.978 A.D.), composed by the great Cāmuṇḍarāya. The prose of this work shows some Prākrit influence; but the language is more Sanskrit-ridden.

Now entering the realm of poetry, we first meet Pampa (941 A.D.), the greatest of the Kannaḍa poets. He is known as the Ādikavi of Karnataka. His Ādipurāṇa and Vikramārjuna-vijaya, composed in the Campū style, are the masterpieces in Kannaḍa literature. Ponna (C.950 A.D.), known as Kavicakravarti, composed his Śāntipurāṇa in the same Campū style. Ranna (C.993 A.D.), also entitled as Kavicakravarti by the Cālukya King Tailapa, gave us his far esteemed Ajitapurāṇa and Gadāyuddha. All these three poets are known as the Ratnatraya of Kannaḍa literature.

Among other eminent Jaina poets who flourished after this great trio, the following are worthy of special mention along with their respective works: Śāntinātha (1068 A.D.) - Sukumāracarita;

Nāgacandra or Abhinavapampa (C.1100 A.D.) - Rāmacandracaritapūrāṇa and Mallināthapurāṇa; Bṛahmaśiva (C.1100 A.D.) - Samayaparīkṣe and Trailokyacūḍāmaṇi Stotra; Nayasena (C.1112 A.D.) - Dharmāmṛta; Nemicandra (C.1170 A.D.) - Nemināthapurāṇa known as Ariṣṭanemi and also a secular romance called Līlāvatī; Aggaḷa (C.1189 A.D.) - Candraprabhapurāṇa; Bandhuvarma (C.1200 A.D.) - Harivamsha Purāṇa; Guṇavarma II (C.1225 A.D.) - Puṣpadantapurāṇa; Janna (C.1230 A.D.) - Yaśodharacarita and Anantanāthapurāṇa. Āṇḍayya (C.1300 A.D.) - Kabbigara Kāva; an interesting secular work written in pure Kanndad without the mixture of Sanskrit words; Nāgarāja (C.1331 A.D.) - Punyāsrava; Madhura (C.1385 A.D.) - Dharmanāthapurāṇa; Bhāskara (C.1424 A.D.) - Jīvandharacarite; Bommarasa (C.1485 A.D.) - Sanatkumāracarite; and Ratnākaravarṇi (C.1557 A.D.) - Bharateśa Vaibhava.

The Jainas, being the earliest cultivators of the Kannaḍa language, have predominantly contributed to its grammer, lexicography, prosody and poetics : Nāgavarma's (II) Karnāṭaka-Bhāṣābhūṣaṇa (C.1145) in Sanskrit Sūtras, Keśirāja's Śabdamaṇidarpaṇa (C.1260 A.D.) in Kannaḍa and Bhaṭṭākaḷaṅka's Śabdānuśāsana (1604 A.D.) in Sanskrit with his own exhaustive commentary are well-known grammatical works among which that of Keśirāja is accepted as the most authoritative one. Ranna's Rannakanda and Nāgavarma's (II) Vastukośa are the earliest lixicons. Nāgavarma's (I) Chandombudhi (C.990 A.D.) is the earliest extinct work on Kannaḍa prosody. Nṛpatunga's Kavirājamārga (C.815 A.D.), Nāgavarma's Kāvyāvalokana (C.1145 A.D.), and Sāḷva's Rasaratnākara (C.1500 A.D.), are notable works on Kannaḍa poetics.

Besides inscriptions and commentaries, poetry and prose (with biography, religion, philosophy, metaphysics, logic etc.) grammer and lexography, prosody and poetics, the Jaina scholars

also applied themselves to several other fields like Mathematics, astrology, medicine, veterinary science, toxicology, cookery etc, and have produced many interesting books on these subjects. The last notable Jaina contribution to Kannaḍa literature may be said to be in the field of history-rather quasi-history (Jaina traditional history and chronology) i.e., the Rājāvalīkathe by Devacandra, composed at the instance of a queen of the Mysore Royal Family. The number of Jaina authors in Kannada, as noted by the late M.M.R.Narasimhāchār some forty years ago, is about two hundred.[22] To this number may be added another hundred found in recent years. A cursory suvey of the Kannaḍa Prāntīya Tāḍapatrīya Granthasūci[23] and the List of Unmentioned works of the History of Kannaḍa Literature.[24] shows that there are numerous Kannaḍa Jaina authors and Jaina works (some without the author's names) awaiting publication. All these are of the nature of commentaries on the Prākrit works of Kundakuṇḍa, Vaṭṭakera, Kārtikeya, Nemicandra, etc., their translations and digests, their imitations, Purāṇas, Caritas, collections of stories etc.

Conclusion :

The Jaina teachers and scholars happen to be the earliest cultivators of Kannada language for literary purpose. Unfortunately the earlier line of the development of Kannaḍa literature, for the laying of which mainly the Jaina scholars appear to have been responsible, is not traceable. The great Kannaḍa Jaina Commentaries on the pro-canonical works in Prākrit and Sanskrit represent a hidden landmark in the early history of Kannaḍa literature of the 6th and 7th centuries A.D. i.e., prior to the appearance of the Kavirājamārga and a pretty good number of the authors mentioned in it must have been Jaina teachers and scholars. The period between the 9th and 13th centuries A.D., can reasonably called not only the Jaina Period but also the 'Augustan Age' of Kannaḍa Literature, though Jaina authors continued to appear here and there up to the middle of the 19th

Century A.D. The Jaina literature in Kannaḍa though religious in the main, it also possesses a nuber of secular works produced for the benefit of day-to-day life of the people at large. In respect of antiquity Jaina Literature in Tamil stands first and that in Kannaḍa stands next, not only among South Indian languages but also when compared with that in north Indian ones. But in extent and range, Jaina literature in Kannaḍa surpasses that in Tamil too. Thus the contribution of Jainism to Kannaḍa literature is unique; and early literature, to a certain extent, has often served as an authentic source of religious, social and political history of a community in India as also elsewhere. Here without a thorough study of Jaina literature in Kannaḍa, the Jaina studies in general would not only remain incomplete but even rather poor.

■

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1. Of course admitting the changes effected by time, of which we have no record.

2. Thus the two traditions regarding the preservation of the canonical knowledge complement each other to a certain extent. Vide Introduction to Ṣaṭkhaṇḍāgama Vol.I., by Dr.H.L.Jain, Amaravati, 1939, p.iii.

3. In his Gujarat and its Literature, Longmans, Green and Co., Ltd., Bombay 1935, p.32.

4. In his History of Indian Literature, Vol.II, Calcutta 1933, pp.394-95.

5. (i) Vide Jainism in South India and Some Jaina Epigraphs, by Dr.P.B.Desai, Solapur 1957, pp.18 ff, and Dakṣiṇa Bhārat meṁ Jaina Dharma by Pt.K.C.Shastri, Varanasi, 1967, Intro.pp.i-iii.

   (ii) Vide also Antiquity of Jainism in South India, Indian Culture, Vol.IV, pp.512-516.

6. Vide Pt.K.C.Shastri, op.cit., pp.62-72.

7. Noted by Dr.P.B.Desai, op.cit, p.15.

8. For details on this topic vide Jaina Literature in Tamil, by Prof.A.Chakravarti, First Revised Edition, Delhi 1974.

9. For the dates of these Tamil works, some of which are controversial, I have mainly depended on the History of Tamil language and literature, by Prof.S.Vaiyapuri Pillai, Madras, 1956.

10. There has been also a lot of controwersy on the authorship of this great work: Some scholars have claimed that the

author of this work is Kundakundācārya (Elācārya).Generally it is attributed to Vaḷḷuvar; but scholars have differed on the details of his life. Discussing all such points Prof.Pillai observes: "That he was a Jain admits of no doubt." Vide op.cit. pp.79-80.

11. This important work, however, has not yet come to light, It is mentioned in the commentary of Yāpparuṅgalaṁ. Vide Prof.Pillai, op.cit., p.139.

12. Like Dr.K.V.Ramesh, Intro. to Jaina Literature in Tamil, pp.XVIII - XIX.

13. For further details on Malayalaṁ Literature, Vide Shipley's Encyclopaedia of Literature, New York, 1946, pp.536- 539.

14. Op.cit, p.61.

15. Vide Jainism in Kerala, Journal of Indian History, Vol.XXXV, Sb.2,1957.

16. It is the Kuppaṭūr Inscription of 1408 A.D.: Epigraphia Carnatica, Vol.VIII, Sb.261.

17. The general sketch of Jaina literature in Kannaḍa drawn here, is mainly based on : (i) Kavicarite, Vols.I-III by R.Narasimhachar, Bangalore 1961-63, (ii) History of Kannaḍa Literature, by the same author, Mysore 1940. (iii) Epigraphia Carnatica, Vols I and II, (iv) Śasanapadya Mañjari, by R.Narasimhachar, Bangalore 1923.

18. It is interesting to note that of the 375 Jaina epigraphs in different languages recently collected in the Jaina Śilālekha Saṅgraha, Part V (M.D.J.Series No.52, Delhi 1971), 110 are in Kannaḍa: Introduction by the editor Dr.Johrapurkar, p.15.

19. Bhrājiṣṇu is mentioned by Rāmacandra Mumukṣu, author of the Puṇyāsrava Kathākośa. For details on his Kannaḍa commentary on the Ārādhanā, Vide 'Observations on some Sources of the Puṇyāsrava Kathākośa,' by Dr.B.K.Khadabadi, Journal of Karnatak University (Humanities), Vol.XIV, 1970.

20. (i) There could also be some commentaries on a few important works of Kundakundācārya viz., Pañcāstikāya, Pavacanasāra, Samayasāra, Niyamasāra, etc., and the Mūlācāra of Vaṭṭakera.

(ii) With the addition of these, I believe, the mammoth attempt at the commentarial exposition in Kannaḍa of the early stratum of the pro-canon of the Digambaras would have been completed.

21. For all details and comparative study of this important Kannaḍa Jaina Classic, vide 'Vaḍḍārādhane'; A study, by Dr.B.K.Khadabadi, Karnataka University, Dharwad 1979.

22. History of Kannaḍa Literature p.66.

23. Edited by Pt.K.Bhujabali Shastri, Bhāratīya Jñānapīṭha, Varanasi, 1948.

24. Available in Kannaḍa: Karṇāṭaka Kavicariteya Anukta Kṛtisūci; by S.Shivanna, Mysore University, 1967.

27

BHAGAVATĪ ĀRĀDHANĀ COMMENTARIES ON IT KATHĀKOŚAS ASSOCIATED WITH IT AND OLD KANNADA LITERATURE

In India, Ārādhanā is generally known as service, worship etc. In Jainism, it is "devoted adherence to the precepts of the Omniscient, leading to the final bliss".[1] But a comprehensive meaning of Ārādhanā together with its technical background and based on some important ancient texts, has been offered by Dr. A. N. Upadhye : "Ārādhanā consists in firm and successful accomplishment of ascetic ideals, namely, Faith, Knowledge, Conduct and Penance, that are laid down in jainism ; in maintaining a high standard of detachment, forbearance, self- restraint and mental equipoise at the critical hour of death; and in attaining spiritual purification".[2]

The subject of Ārādhanā is as old as Jainism. The Bhagavatī Sūtra, the fifth Anga of the Ardhamagadhi Canon contains (8.10.354) the general phase of Ārādhanā as taught by Mahāvīra himself.[3] Later the great importance of Ārādhanā naturally tempted several

scholars, both Digambara and Śvetāmbara, to compose works dealing with the subject in its varied aspects. Such works are found in Prakrit and Sanskrit and in big and small volumes of which just a few, like the Bhagavatī Ārādhanā, the Ārādhanāsāra and the Ārādhanāsamuccaya have been published; while others are lying in the state of manuscripts in the various Bhaṇḍaras. Dr. Upadhye has enumerated these Ārādhanā texts with the available information about them.[4] Besides these, a few other Ārādhanā texts in Sanskrit and Prakrit preserved in the Kannada script, can be noted on the authority of the Kannada Prāntīya Tāḍapatrīya Granthasūcī.[5]

Of all these Ārādhanā texts published and unpublished, the Ārādhanā, popularly known as Bhagavatī Ārādhanā[6] and also as Mūlārādhanā, is the most important one. It is a bulky text with more than 2160 Prakrit verses, belonging to the early stratum of the Pro-canon of the Digambaras and is ascribed to about the 1st century A.D. It treats the subject of four-fold Ārādhanā most systematically and exhaustively and in the course of such treatment, it presents a grand survey of Jainism. The author of this work is Śivārya who ate his food from the cavity of his plams. Śivarya is also known as Śivakoṭi, respectfully mentioned by Ācarya Jinasena in his Ādipuraṇa.[7]

The Bhagavatī Ārādhanā, with such important contents and composed by such an eminent teacher as Śivārya, has had several commentaries to its credit.[8] The earliest available commentary on the Bagavatī Ārādhanā is Śrīvijayodayā of Aparājitasūri (alias Śrīvijaya). It is in Sanskrit and it clearly explains the original gāhās supplying all the requisite technical or dogmatical information. Thus, it helps us to know the true nature of Ārādhanā. But it does not give stories on the gāhās containing references to different taleslegendary, ascetic etc. Aparājitasūri belongs to the period between 8th and 10th centuries A.D. The Mūlārādhanā Darpaṇa of Āśādhara, in Sanskrit, stands next to the Śrīvijayodayā in exhaustiveness. This too does not give stories on the referential

gāhās. Āśādhara flourished during the 13th cent.A.D. Ārādhanā-pañjikā and Bhāvārthadīpikā are two small Comentaries still in manuscript form. Āśādhara also mentions Jayanandi and Śrīcandra as two of the authors of some Ṭippaṇakas on the Bhagavatī Ārādhanā he had used. Some references in the Commentaries of Aparājitasūri and Āśādhara suggest that before them there were also other Commentaries, in Sanskrit and Prakrit, on the Bhagavatī Ārādhanā. Āśādhara clearly refers to a Prakrit Commentary[9] that contained stories on the referential and significant gāhās in the Bhagavatī Ārādhanā. Moreover there was another such Commentary in old Kannada Composed by Bhrājiṣṇu[10] and known by an authentic and lucid reference. It is Rāmacandra Mumukṣu, the author of the Puṇyāsrava Kathākośa,[11] who states at the close of the story of Śreṇika (No.8):

Bhrajiṣṇorārādhanā-karṇāṭaṭīkākathita-kramenollekhamatraṁ kathiteyaṁ kathā iti; (St.No.8, p.61) : this story is adapted in short from the Kannada Commentary of Bhrājiṣṇu on the Ārādhanā.

From this discussion, it can broadly be deducted that the earlier and detailed Commentaries, like that of Bhrājiṣṇu and the Prakrit one used by Āśādhara, gave stories also on the referential or skeleton type of gāhās; but the later Commentaries, like those of Aparājita and Āśādhara, ommitted stories possibly for the reason that by their time some scholars had presented separate Kathākośas by picking up the story-element from the earlier Commentaries.[12] Hence the trend and nature of development of commentarial and story-literature round about the Bhagavatī Ārādhanā appears to have been as follows: Detailed Commentaries, including stories, were first composed to be studied by younger monks and for the benefit of the Ārādhakas. Then the story-element was separated from such Commentaries and presented in the form of Ārādhanā Kathākośas particularly for the pious laity. Later, Commentaries without stories, came to be written with a view to interpreting and explaining the technical or dogmatical points in

the original gāhās to all those interested in the four-fold Ārādhanā and Jainism. During this period and later too Kathakosas continued to be presented with different numbers of stories, in different languagesa and by different authors.

On the whole, Kathākośas associated with the Bhagavatī Ārādhanā are found in Sanskrit, Prakrit (including Apabhramsa) and Kannada. Among the available such Kathākośas, the Vaḍḍārādhane[13] in old Kannada Prose, which, of course, can be treated as a partial Kathākośa, is the earliest one assignable to the 1st quarter of the 10th century A.D. It is also the earliest available and excellent Kannada Classic in Prose and it contains 19 stories told with greater wealth of details and motifs than is found in the corresponding stories of any other available Ārādhanā Kathākośa. Vaḍḍārādhane is not, however, the genuine title of this work. The genuine title has not come down us in the available manuscripts of this important work. The genuine title, signifying the contents of the work, could indeed be Ārādhanā-Kavaca-Kathākośa for the 19 stories are based on the 19 verses (1539-1557) in the Kavaca Adhikāra of the Bhaktapratyākhyāna Section of the Bhagavatī Ārādhanā and each story aims at acting as a unit of Kavaca (Religious Protective armour) to be imparted to the Ārādhakā. The language of the Vaḍḍārādhane is influenced by Prakrit in several ways. Moreover, out of 131 quotations found in its text, 62 are in Prakrit and the rest are in Sanskrit and Kannada. Then Harisena's Bṛhat-Kathākośa (931-32 A.D.), in Sanskrit verse, stands as an Important Ārādhanā Kathākośa with highest number of srories and longest extent of text. Śrīcandra's Kathākośa,[14] in Apabhraṁśa verse, is put at the close of the 11th century A.D. Prabhācandra's Kathākośa,[15] in Sanskrit prose, belongs almost to the same period. Nemidatta's Kathākośa[16], in Sanskrit verse, which is mainly based on Prabhācandra's work belongs to the beginning of the 16th century A.D., Besides these Ārādhanā Kathākośas several others in Sanskrit and Prakrit, are found in manuscript form in different Bhaṇḍāras.[17]

A scrutiny of the so far known Commentaries on the Bhagavatī Ārādhanā and the Kathākośas associated with it, published, unpublished or known by references only, reveals a significant fact that except in old Kannada, in no other Modern Indian Language, Aryan or Dravidian, is so far found any Commentary on the Bhagavatī Ārādhanā or any Kathākośa associated with it. Why could it be so ? Most probably for the reason that Karnatak is one of the regions in South India where thes advent of Jainism took place very early at least with the migration of the Jaina Saṅgha led by Bhadrabāhu and accompanied by Candragupta Mauraya, which tradition is monumentally represented at Śravaṇabeḷgoḷa, recorded in some of the inscriptions and literary and literary and semi-historical works of this part of the country and accepted as a fact of history by eminent historians like Rice, Smith, Aiyangar, Sheshagiri Rao, Saletore etc. After the establishment of the Jaina colonies in Karanatak, possibly the first one at Śravaṇabeḷgoḷa, the Jaina teachers, as usual, learned and adopted the local language for their religious preaching and teaching, laid the foundation of literary Kannada[18] and gradually raised it to a magnificient structure, glipmses of which are fornd dederibed in the Kavirājamārga,[19] a work on rhetoric and of great value, supposed to have been composed by the Rāṣṭrakūṭa king Nṛpatuṅga (814-877 A.D.) Thus as a result of the sincere cultivation of Kannada by the Jaina teachers of old, it has had an early literary career and rich heritage though the lower line of development is not traceable.[20] Along with these literary activities on the part of the Jaina teachers, the Ārādhanā (i.e, the Bhagavatī Ārādhanā), a very important work on ascetic ideals, must have been studied discussed in different ascetic circles in Karnatak. The Vaḍḍārādhane refers to it with all reverence more than once;[21] so also does the great Camundarāya in his Triṣaṣṭi-lakṣaṇamahāpurāṇa known as Cāvuṇḍarāya Purāṇa.[22] Then some teachers must have composed detailed Commentaries (including stories) in Kannada. Bhrājiṣṇu's Ārādhanā-ṭīkā may be one of such

Commentaries. Later there must have appeared, following the general trend of development of such literature noted above, one or more exhaustive Kannada Ārādhanā Kathākośas in the porcess of separating the story element from the Commentaries like that of Bhrājiṣṇu. The Vaḍḍārādhane, which is a partial Ārādhanā Kathākośa uniquely representing the Kavasca Adhikāra in the Bhaktapratyākhyāna Section of the Bhagavatī Ārādhanā, appears to have been composed later than one or more complete Ārādhanā Kathākośas none of which unfortunately is known to us so far. Could there be any Ārādhanā Kathākośakāra in the galaxy of the Kannada prose authors mentioned in the Kavirājamārga (9th cent.A.D.)?[23] Could the rich story literature in Kannada noted by Nāgavarma in his Kavyāvalokanam (C.115OA.D.) include at least one such Ārādhanā Kathākośa?[24]

In the light of all the above discussed facts and possibilities, literary, historical, ascetic etc., I may draw the following conclusion[25] : Leaving aside Sanskrit, Prakrit and Apabhraṁśa, except in old Kannada in no other Modern Indian Language, Aryan or Dravidian, is so far know or found any commentary on the Bhagavatī Ārādhanā or any Kathākośa associated with it. The Ārādhanā (i.e, the Bhagavatī Ārādhanā) was studied and taught with great faith and reverance in ancient and medieval Karnatak. Bhrajiṣṇu's Kannada Commentary on it was one of the thorough Commentaries (including tales) composed in this part of the country. Later, at least one exhaustive Ārādhanā Kathākośa in old Kannada must have flourished; but unfortunately it has not come down to us. And it is after such complete Ārādhanā Kathākośa that Vaḍḍārādhane, which is a partial and specially cast one (i.e, as Ārādhanā Kavaca-Kathākośa), appeared in the first quarter of the 10th century A.D. and standa now as the earliest among all the available Ārādhanā Kathākośas in general.

■

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* Paper published in the Journal of the Oriental Institute, Vol. XXII-4, 1973.

1. Muni Shri Ratnachandraji, An Illustrated Ardhamagadhi Dictionary, Vol. II, Śvetāmbara Sthānakavasī Jaina Conference, Bombay, 1927.

2. Intro. to the Bṛhat-Kathākośa, Siṅghī Jaina Series, No. 17, Bombay, 1943, p. 47.

3. Suttāgame I, Ed. Puppha Bhikkhu, Sutrāgama Pustaka Samiti, Gudgam, 1953, pp. 510-11.

4. Intro.to Bṛhat-Kathākośa, pp. 48-49.

5. Ed. Pt. K. Bhujabali Shastri, Bhāratīya Jñānapīṭha, Kashi, 1948.

6. (i) There are two editions of this great work: (1) Bhagavatī Ārādhanā, the Anantakirti Digambara Jaina Granthamālā No. 8, Bombay, Sam. 1989; it contains the Hindi translation of the text, (2) Mūlāradhanā, Sri Śantisāgara Granthamālā NO.13, Solapur, 1935; it contains the Sanskrit Commentaries of Aparājita (Śrīvijaya) and Āśādhara, the metrical paraphase of Amitagati and Hindi Translation.

   (ii) My reference to this work will be to the Solapur edition only.

   (ii) The genuine title of this work according to the author himself is the Ārādhanā : gāhā 2166.

7. Śivakoṭi-munīśvara (1.49)

8. Detailed descussion on this point is presented by pt.Premi and Dr. Upadhye in Jaina Sāhitya aur Itihās, 2th edition,

Bombay, 1966, pp. 78-86 and in Intro. to the Bṛhat-Kathākośa, pp. 55-57, respectively.

9. Bhagavatī Ārādhanā, p. 643, commentary.

10. There appears to have been a good tradition of writing commentaries in Kannada on the Ārādhanā texts. Though long after Bhrājiṣṇu, we find that Keśavavarṇi wrote a Commentary (c.1359 A.D.) on the Ārādhanasāra of Devasena, Karnataka Kavicarite Vol.I, Bangalore 1961, p. 469. Later Santikirti wrote a Commentary (1755-A.D.) on the same Ārādhanasāra, Karnataka Kavicarite, Vol. III, Bangalore 1929, p. 113. Moreover one of the MSS of Ārādhanā Samuccaya of Ravicandra.(who flourished between 950 and 1556 A.D. : Dr. A.N. Upadhye : Intro. to the Ārādhanāsaumccayaṁ Yogasārasaṅgraha, Bhāratīya Jñānapitha, Kashi 1967, p.8) is endowed with a Kannada Commentary: Kannada Prāntīya Tāḍapatrīya Granthasūci, p. 37, Ms. No. 40.

11. (i) Jīvaraja Jaina Series, No. 14, Solapur 1964. The General Editors Dr. A.N. Upadhye and Dr. Hiralal Jain, propose that this work must have been composed between 991-1331 A.D.

(ii) For details regarding some sources of this work, see my paper Observstions on some Sources of the Punyaāsrava Kathākośa, Journal of the Karnatak University (Hum.) Vol. XIV.

12. That these two scholars might have ignored the story element voluntarily, as Dr. Upadhye suggests (Intro. to the Bṛhat-kathākośa, p. 58), can also be the other possibility. But there is no evidence to show this too.

13. (i) Composed by an unkonwn author, a (Digambara) monk in all probability.

(ii) Ed. Prof. D.L. Narasimhachar, Kannada Kavi Kāvyamāla,

No. 6, Mysore, 1969.

(iii) Vide Dr. Upadhye's critique on this: Intro. to the Bṛhat-Kathākośa, pp. 63-72.

(iv) This same classic was the subject of my Ph.D. Thesis (Karnatak University, 1968) the title being, Vaḍḍārādhane : A Study of Religious, Social Literary and Linguistic Aspects.

14. This has come out recently from the Pradrit Text Society, No. 15.

It is learnt that this is to be published soon by Dr. Upadhye.

16. This, with Hindi translation, is published in three volumes by the Jaina Mitra Kāryālaya, Bombay, Vira Saṁvat 2440-42.

17. For more details about all these Kathākośas, see Intro. to the Bṛhat-Kathākośa, pp. 57-63.

18. Vide Buhler, The Indian Sect of the Jainas, Eng. Tr. by Burgess, London, 1903, p. 22.

19. Bangalore, 1898.

20. (i) The literary Kannada, available now in inscriptional form dates back to 450 A.D.

(ii) The Kavirājamārga notes (verses 27-32) varied and rich literary forms together with names of the authors of some of them.

21. (i) pp. 6, 83, 142 etc.,

(ii) It is worth noting at this context that the Bhagavatī Ārādhanā was not merely studied by the monks and teachers in Karnatak, but its principles, the crest of which was Samādhimaraṇa, were zealously practised in ancient and medieval Karnataka: Since Candragupa Maurya submitted himself to Samādhimaraṇa afrer his teacher Bhadrabāhu on a hill at Śravaṇabelgoḷa, a good number of others followed the great path. It is interesting to know, "no less than 94 individual cases are recorded at Sravanabelgola alone, besides the 700 who are said to have followed the example of

Prabhācandra in performing Saṁlekhanā noted in S.B.I. The other inscriptions of Sravanabelgola which record such death are No. 11, 64-66, 117, 118, 126-129, 159, 389 and 477 eighty others. The earliest goes bsck, to the 7th Cent. A.D. These include both men and women, mostly monks and nuns; 64 males and 16 females. Out of these, 48 of the former and 11 of the later died between the 7th and 8th Centuries" : Vide Professor S.R. Sharma, Jainism and Karnataka Culture, Dharwar 1940, p. 193

(iii) The Vaḍḍārādhane very well demonstrates Samādhimaraṇa in one of its stories. No. 14.

22. Cāvuṇḍarāya Purāṇa, Karnatak Sāhitya Pariṣattu, Bangalore 1928, p. 24.

23. Op cit., I, 29, The names of such authors are Vimala, Udaya, Nāgārjuṇa, Jayabandhu, Durvinita etc.,

24. Kāvyāvalokanaṁ, Mysore University 1939, v. 949.

25. This conclusion, of course, is subject to revesion by otherwise new findings in future.

28

INFLUENCE OF MIDDLE INDO-ARYAN LITERATURE ON KANNADA LITERATURE

It was a sublime virtue of the Jaina teachers and authors that wherever they migrated and settled down, they learned the regional language and cultivated it to literary activities. It exactly happened so in South India and particularly in respect of Kannada. It was at the beginning of the present century that Pof. Buhler pointed out that the foundation of literary Kannada, together with that of Tamil and Telugu, was laid down by Jaina monks.[1] Later Winternitz observed the same fact at some length.[2] The root of lying down the foundation of literary Kannda may be said to go back actually to the great migration of the Jain Saṅgha headed by Bhadrabāhu and Candragupta and establishment of the first Jain Colony at Śravaṇabeḷgoḷa. The members of such Saṅgha and, later, many a Jaina teacher and author were Prakritists. Hence it was natural that Prakrit or Middle Indo-Aryan literature influenced Kannada literature to a considerable extent. In such process the non-Jaina Middle Indo-Aryan literature also influenced Kannada literature here and there.

As things stand to this date, Kannada literature, found in inscriptional form, dates back from the 5th century A.D.[3] There must have been soon a line of literary development connecting

the earliest type of literary activity and this inscription. But unformatunately Time has hopelessly erased it. From 450 A. D., the date of this inscription, to the middle of the 9th century A. D., the date of Kavirājamārga, the earliest available Kannada work, Kannada literature is found so far in the form of inscriptions alone. At this context it is so very interesting to know that the earliest available and decipherable epigraphic records in India, including those in Karnatak are written in Prakrit alone. Hence it is just possible that the literary form of the early Parkrit inscriptions in Karnatak, might have served as a model to or influenced the early Kannada inscriptions in Karnatak, a number of which surely have not come down to us. A comparative and intensive study of the Asokan edicts and other Prakrit inscriptions in Karnatak, including those found at Sannathi and Beḷvaḍgi,[4] on one hand, and the available early Kannada inscriptions, on the other, would yield some tangible result. I could, however, note some Parakrit terms in some of Śravaṇabeḷgoḷa inscriptions of c.700 A.D. : moni (S.B. 8,20), risi (S.B.13) saddhamma (S.B.29) etc.[5]

The Kavirājamārga is the first available Kannada work and is supposed to have been composed by Nṛpatūnga (814-877 A.D.), the Rāṣṭrakūṭa King and disciple of Ācārya Jinasena. It is a work on rhetorics and, hence, pre-supposes earlier forms of literature. It tells us that prior to the 9th cent. A.D. Kannada possesed rich varied literary forms in prose, poetry and mixture of both by eminent scholars like Vimala, Udaya, Nāgarjuna, Durvinīta, Śrīvajaya, Kavīśvara, Lokapāla etc.[6]

The works of these scholars, unfortunately, have not come down to us. It is possible that some of their works were influenced by the prior Prakrit literature or some of the authors were also Prakrit schloars. It is interesting to note that of these literary figures viz, Durvinīta (c.600 A.D.), a king of the Gaṅga dynasty, is said to have rendered the Paiśācī Bṛhatkathā of Guṇāḍhya into Sanskrit.[7] Now it can be conjectured that this eminent Kannada

Prose-writer (gadyakāra) might have aslo rendered the Bṛhatkathā into Kannada, which was lost but still remained, as we shall see below, in an oral tradition from which some of rare story- motifs appear to have been picked up and included in works like the Vaḍḍārādhane. And K.M. Munshi's views[8] regarding the oral tradition of the Bṛhatkathā in Indian folk-literature very well support this line of thought here.

The early prose works like the Vaḍḍārādhane and Cāvuṇḍarāya-Purāṇa are highly influenced by the Middle Indo-Aryan literature. The Vaḍḍārādhane, Composed by some unknown Jaina (Digambra) monk (c.925-A.D.) is an Ārādhanā (Kavaca) Kathākośa containing 19 stories which are based on the 19 gāhās (1539-1557)[9] in the Bhagavatī Ārādhanā of Śivakoṭyācārya. It had as its sources one or more Prakrit commentaries on the Bhagavatī Ārādhanā and are mainly influenced by them. Among 131 quoted verses in it 62 are in Prakrit (including Apabhraṁśa). The rest are in Sanskrit and Kannada. It has preserved some rare story motifs[10], which appear to have been picked up from some written or more probably, oral tradition of Guṇāḍhya's Bṛhatkathā. Moreover, an intersting feature of this narrative work is its having some tendencies of the prose narrative texts of the Aradhamagadhi Canon like the Nāyādhammakahāo, Antagaḍadasāo, Aṇuttarovavāiyadasāo, Nirayāvaliyāo, etc. and some of the narrative parts of its exegetical literature, where strict adherence to the Jaina cosmographical setting for each story, emboxment of subtales in the main or frame-story, stereo-typed descriptions, synonymous repetitions are liberally used. Moreover, several Prakrit words and phrases are found used in their natural settings along with the Kannada words in sentences or clauses in the course of the text : vakkhāṇisu, jāṇisu, jāvajjivaṁ, chaṭṭhamadasamaduvāḷasa etc. After reading the text, one feels that author's Prakrit sources and other Middle Indo-Aryan literature (in Jaina Śauraseni, Ardhamagadhi, Apabramśa and even Paiśācī) he had used or assimilated, had

developed in him a special liking for the diction of the Prakrit literary speech. The Cāvuṇḍarāya Purāṇa of the great Cavuṁḍarāya (c.978 A.D.) who wrote a Kannada Commentary on the Gommaṭasāra of his teacher ācārya Nemicandra, also shows the influence of Middle Indo-Aryan literature (in Jaina Śaurasenī, Ardhamāgadhī and Apabhraṁśa) but not to the extene as that of the Vaḍḍārādhane.

Similarly some of the early Campū works like the Ādipurāṇa of Pampa (941 A.D.), the Śāntipurāṇa of Ponna (950 A.D.) and the Ajitapurāṇa of Ranna (993 A.D.), all Jaina works, indicate some direct or indirect influence of Pradrit literature. In these works are foud backformations from Prakrit like pāguḍa, carige, vigurrvisu etc., the birth of which appear to have been owing to such author's being influenced by their some Pradrit sources along which the Sanskrit ones.

Moreover, these early Campū works, begining from Pampa, were influenced by the Apabhraṁśa metre "Pajjhaḍia"[11] which was adapted to Kannada suitably. Pampa was the first known poet to adapt this Apabhraṁśa metre which later came to be known as "Raghaṭā" or "Ragaḷe"[12] with its three varieties Utsāha, Mandānila and Lalita. This "Ragaḷe" metre in Kannada continued to hold its sway on the minds of the later poets to such an extent that with further adaptations it fimally appeared as 'Saraḷa Ragaḷe' and continued to be used till the recent days of the 20th century when the Jñānapīṭha Award winner Rāmāyaṇadarśanaṁ of Kuvempu is also composed in this very metre.[13] Coming back to Pampa, he must have sufficiently read the Apabhraṁśa poetry and adapted it sutiably in his works. At this context it is interesting to know that in those days the Prakrit poets also read the works of the Kannada poets with the same zeal and sympathy : Dhavala, an Apabhraṁśa poet of the 10th Cent. A.D., appreciates in his Harivaṁśa Purāṇa the work of a Kannada Poet Asaga (c.900 A.D.) in glowing terms.[14] :

"Asagu mahakai jeṁ sumanoharu
Vīrajiṇindacariu kilu sundaru
Kettiya kahami sukai guṇa āyara
Jeṁ kavva jahiṁ viraiya sundara.

Now there are some scholars who are known by references only and who are said to have composed works both in Kannada and Prakrit and also in Sanskrit. Unfortunately these works are not extant. Tumbaḷurācarya or Śrīvardhadeva (c.650 A.D.) was an authority on the Siddhānta and wrote in Prakrit, Sanskrit and Kannada the volumihous Cūḍāmaṇi Commentary on the Tattvārtha-mahāśāstra.[15] Śyāmakundācārya (c.600 A.D.) composed a Prābhṛta in Prakrit, Sanskrit and Kannada.[16] Bhrājiṣṇu wrote a huge Kannada Commentary on the Ārādhanā[17] (The Bhagavatī Ārādhanā or Mūlārādhanā) on which Rāmacandra Mumukṣu based his Sanskrit Puṇyāsrava Kathākośa. All these works must be having the influence ot the concerned branches of Prakrit literature.

Then there are some interesting self-reputed titles of scholars that indicate the possible Prakrit literary influence on their respective works ; Bālacandramuni (c. 1770 A.D.) is known as "Samasta Saiddhāntika Cakravartī",[18] Nemicandra (c. 1770 A.D.) as 'Caturbhāṣa Kavi Cakravarti',[19] Śubhacandra (c.1200 A.D.) as 'Ṣaḍbhāṣa Cakravarti'[20], Māghaṇandi (c.1253 A.D.) as 'Caturānuyogakuśāla' and 'Siddhāntābdhi-vardhana-sudhākara'[21] and Keśavavarṇi (c. 1319) as 'Sāratrayavedi.[22]

A peculiar phase of influence of Prakrit literature on Kannada literature can be seen in the production of several Kannada Commentaries on Prakrit (Jaina) works. Unfortuna'ely almost all such Commentaries, except a few are still in manuscript form. The following Commentaries on the respective Prakrit works would give us an idea of the extent of interest of Kannads scholars in Prakrit literature.[23]

Parkrit Work	Author	Kannada Commentary	Author & date
Samayasāra	Kundakunda Ācārya	Ṭīkā	Bālacandra (c. 1170 A.D.)
Pañcāstikāya	Kundakunda Ācārya	Ṭīkā	Bālacandra (c. 1170 A.D.)
Pavayaṇasāra	Kundakunda Ācārya	Ṭīkā	Bālacandra (c. 1170 A.D.)
Pancāstikāya	Kundakunda Ācārya	Ṭīkā	Padmaprabha (c. 1300)
Mokkhapāhuḍa	Kundakunda Ācārya	Ṭīkā	Bālacandra
Mokkhapāhuḍa	Kundakunda Ācārya	Ṭīkā	Padmaprabha
Mokkhapāhuḍa	Kundakunda Ācārya	Vṛtti	Kanakacandra (c. 1300)
Bāraha-Aṇuppehā	Kundakunda Ācārya	Ṭīkā	Bāhubali
Mūlācāra	Kundakunda Ācārya	Ṭīkā	Meghacandra
Mūlācāra	Kundakunda Ācārya	Ṭīkā	Keśavavarṇi (1359)
Rayaṇasāra	Kundakunda Ācārya	Ṭīkā	–
Gommaṭasāra	Nemicandra Ācārya	Vṛtti	Cāvuṇḍarāya (978)
Gommaṭasāra	Nemicandra Ācārya	Vṛtti & Ṭīkā	Keśavavarṇi

Dravyasaṃgraha	Nemicandra	Vṛtti	Bālacandra
Dravyasaṃgraha	Ācārya	Ṭīkā	Keśavavarṇi
Kammapayaḍi	Nemicandra Ācārya	Ṭīkā	Prabhācandra (c. 1300)
Vīsaparūvaṇā	Nemicandra Ācārya	Ṭīkā	Padmaprabha
Tibhangi	Nemicandra Ācārya	Vṛtti	Bālacandra
Labdhisāra	Nemicandra Ācārya	Ṭīkā	—
Payaḍisamu- -kkittaṇa	Nemicandra Ācārya	Ṭīkā	—
Puvvāṇuppchā	Nemicandra Ācārya	Vṛtti	Meghacandra
Paramappa- -payāsu	Yogīndradeva	Ṭīkā	Padmanandi
Paramappa- -payāsu	Yogīndradeva	Ṭīkā	Bālacandra
Jogasāru	Yogīndradeva	Ṭīkā	Bālacandra
Siddhāntasāra	Jinacandra	Vṛtti & Ṭīkā	Prabhācandra
Āsavasantati	Śrutamuni	Ṭīkā	Bālacandra
Ārāhaṇāsāra	Devasena	Ṭīkā	Keśavavarṇi
Ārāhaṇāsāra	Devasena	Ṭīkā	Śāntikīrti (1755)
Padārthasāra	Saṅgraha grantha	Ṭīkā	Māghaṇandi (c. 1253)
Śastrasārasa- -muccyaya	Saṅgraha grantha	Ṭīkā	Māghaṇandi (c. 1253)

Now some observations may be offered on the contents of this table : The commented Prakrit works are mostly in Jaina Śauraseni; two are in Apabhramśa; the Siddhāntasāra, being concerned with the twelve Angas, may be linked with Ardhamagadhi to some extent; and Magahaṇandi's works, being of the nature of saṅgraha granthas with Kannada Commentary, concern with different Prakrit dialects and Sanskrit too. Kundakunda and Nemicandra are the most commented authors. The earliest konwn Kannada Commentator is Cāvuṁḍarāya (978 A.D.) and the lateat one is Śāntikīrti (1755 A.D.). Besides these Kannada Commentaries on Prakrit works there are found a number of such ones wherein the commentators' names are absent. It is also possible that many of these may be just the copies of the above noted once.[24] In this comtext it is worth noting that in those days the Kannada Commentaries on Prakrit works were held in high esteem in the world of scholars as is seen in the following fact : Rāmacandra Mumukṣu partly based his Sanskrit Puṇyāsrava-Kathākośa[25] on Bhrājiṣṇu's Kannada Commentary on the Ārādhanā and Keśavavarṇi's Kannada Commmentary on the Gommaṭasāra was rendered into Sanakrit.[26]

Besides these Kannada Commentaries on Prakrit works, there is found a Kannads 'tātparya' of Pavayaṇasāra by Padmanandi[27] and the Ksannada translation of Jñānacandra Carita of Vāsavacandramuni by Pūjyapādayogi (c. 1600 A.D.)[28] Moreover, Samayasāra, Tribhuvanakośa, Karmaprakṛti, Yogasāra, Parāmagamasāra etc, are the other Kannads translations of Prakrit works of the same name.

Then the numerous Kannada Purāṇas, Caritas[29] and Kathās like the Jaina Kathāsaṅgraha, Dharma Kathāsaṅgraha and Vrata Kathāsaṅgraha[30] could hardly escape the influence, direct or indirect, of the concerned Prakrit literaray works. Really this is an interesting field for such a kind of study.

At this stage I may just refer to an instance of the fact

that a very high value of Prakrit religious literature weighed on the mind of the Jaina community in Karnatak which is seen in the unparalelled careful way the great Ṣaṭkhaṇḍāgama works have been preserved in Kannada script and protected, till today, in the Bhaṇḍāra of the Jaina Maṭṭha in Mūḍabidri.

Now considering the secular literature, the Kannada Līlāvati of Nemicandra (c. 1170 A.D.) a romance, is influenced in respect of its Māyābhujaṅga Episode by the Karpūramañjarī[31] Saṭṭaka of Rajasekhara. We have already seen above that the 'Ragaḷe' metre in Kannada literature in general is a lovely gift from Apabhraṁśa in which the great words like the Mahāpurāṇa of Puṣpadanta were composed in the Kannada region itself.

Lastly coming to the folk-songs[32] it may just be said that Hāla's Gāhāsattasaī or other Prakrit lyrical songs must have influenced the early Kannada folk-songs which have come down to us from tongue to gongue. It is, of course, very difficult to trace such influence in the Kannada folk-songs of today for some of the basic human feelings and aspiratins are more or less the same in different periods and places and "a folk-song then is always grafting the new on to the old."[33] Yet some of the Kannada folk-songs available today can curiously be compared with those in the Gāhāsattasaī : The folk-songs'Māvana magaḷe"etc, and 'geneyana Kaḷaakoṁḍu' etc., collected by Dr.B.S. Gaddigimath,[34] very well compare in spirit with gāhā Nos.161 and 56 respectively.[35]

Thus the Middle Indo-Aryan literature in Jaina Śaurasenī, Ardhamāgadhī, Apabhraṁśa, Paiśācī and Mahārāṣṭrī, has influenced, at times indirectly, the Kannada literature in varied ways and in different degrees in different periods of its history[36] and made it rich and colourful. And the Jaina teachers and scholars have a prominent role in this process right from the days of its foundation.

■

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1. The Indian Sect of the Jainas, English Tr. By Burgess, London, 1903, p. 22.
2. HIstory of Indian Literàture, Vol. II, Calcutta 1933, pp. 594-595.
3. This is the inscription of Kākusthavarman at Halmidei of c. 450 A. D. and is the earliest datable one : Sources of Karnatak History, Vol. I, by S. Shrikantha Shastri, Mysore University, 1940, Intro., p. XX.
4. Vide Studies in Prakrit Inscriptions, by Dr.G.S. Gai, Proceedings of the Seminar in Prakrit Studies, Poona University, 1970, pp. 115-123.
5. Epigraphia Carnita, Vol. II
6. Kavirājamārga, Bangalore, 1898, vreses 27-32.
7. This work is not extant. This information is available from some copper-plate Inscriptions, Vide Kavicarite, Bangalore, 1961 pp. 12-13.
8. Gujarat and its literature, ch. V.
9. These gāhās refer to the Solapur edition.
10. Like the hybrid motif of 'promise to return' used in the sub-sub- tale of Sudāme which is emboxed in the sub tale of Kanne in the Story of Sukumāra Svāmi.
11. This is described in 1-125 in the Prakrta Paiṁgalaṁ, Varanasi, 1959, p. 112.

12. Nāgavarma has used these terms for the first time in his Chhandombudhi, 3.22.
13. Vide Kannada Chandovikāsa, by Dr.D.S. Karki, Hubli, 1962, pp. 160- 173.
14. Kavicarite I, Appendix II, p. 29.
15. (i) Referred to by Devendra in his Rājāvaḷīkathe; Kavicarite I, pp. 8-9
    (ii) Bhaṭṭākalaṅka (1604 A.D.) calls it the greatest work in the Kannada language.
16. Referred to by Indranadi in his Śrutāvatara Kavicarite I, p. 10.
17. Referred to by Ramacandra : Vide this author's Paper 'Observations on some Sources of the Puṇyāsrava Kathākośa', Journal of the Karnatak University (Hum) Vol. XIV.
18. Kavicarite I, pp. 284-85.
19. Op. cit., p. 287.
20. Op. cit., p. 370.
21. Op. cit., p. 433.
22. Op. cit., p. 469.
23. The data collected in the following table is based on
    (i) Kavicarite I & II,
    (ii) Kannada Prāntīya Tāḍapatrīya Grantha Sūci, by K. Bhujabali Shastri, Varanasi, 1948 and
    (iii) Karnataka Kavicariteya Anukta Kṛtisūci, by S. Shivanna, Mysore University, 1967. In the following table commentator's name and date are given. If he is repeated his data is not given under his name. Want of information is suggested by a long dash.
24. As found in Pt. Bhujabli Shartri's Suci.
25. As noted above.
26. As noted by Dr.A.N. Upadhye, Jñāna Pīṭha Patrikā, Oct. 1968, p. 4.

27. Pt. Bhujabali Shastri's Suci.
28. Kavicarite II, App. I, p. 604.
29. Most of which are still in manuscript form.
30. Noted from Pt. Bhujabali Shastri's Sūci.
31. Vide this author's paper : Rajasekhara and Nemicandra, Joural of Karnatak University (Hum)., Vol. VI.
32. Kannada is also rich in folk literature of varied forms from early times. Nṛpatuṅga proudly tells us that the illiterate Kannada people too possessed skilled poetic talent.
33. Encyclopaedia Britannica, Vol. IX, 14th edition, p. 448.
34. In the Kannada Janapada Gītagaḷu, Karnatak University, Dharwad, 1963.
35. Nirṇaya Sāgara edition.
36. This study, however, is not claimed as exhaustive.

29

LITERARY STYLE OF THE VAḌḌĀRĀDHANE

If one considers the Vaḍḍārādhane as an Ārādhanā Kathākośa, its literary style is a type by itself. Hariṣeṇa's and Nemidatta's, and also Śrīcandra's works are in verse; while Prabhācandra's work, though in prose does not stand comparison with the Vaḍḍārādhane, for its stories are given in brief : Prabhācandra's work is just one-fifth of Hariṣeṇa's[1], and the stories in the Vaḍḍārādhane are generally far longer than those in Hariṣeṇa. And in Kannada literature it has no extant parallel.

A conspicuous feature of this Kannada prose narrative work is that it has some tendencies of the prose narrative texts of the Ardhamagadhi canon, like Nāyādhammakahāo, Antagaḍadasāo, Aṇuttatovavāiyadasāo, Nirayāvaliyāo etc., and of some of the narrative parts of its exegetical literature, where strict adherence to the Jaina cosmographical setting for each story, emboxment of sub- tales in the main or frame story[2], stereotyped descriptions, synonymous repetitions etc., are liberally used. In the canonical prose works are found stenographic devices, like the varṇakas[3], where only the first and the last words are given for a particular description and the remaining part is suggested by the word vaṇṇao or jāva inserted between the two. In the Vaḍḍārādhane, however,

instead of using such a devic, the particular description is repeated in similar contexts throughout the text. All or some of these tendencies might have also crept into this work from the sources which the author used for his stories :

The begining of each story in the Vaḍḍārādhane invariably presents the Jaina cosmographical setting : A particular town or city (poḷal) is in a particular contry (nāḍ), which is situated in Bharatakṣetra in Jaṁbūdvīpa. Within the stories in the course of the narration, various references to the Vidyādhara śreṇis on mount Vijayārdha (regions of demigods called Vidyādharas - holders of spells) (as on p. 42.3), Bhogabhūmi (where there is no work, and all enjoyment provided by the ten wish-yielding trees) (as on p. 164.6), the mythical continent of (Purva-) Videha (as on p. 104.2), the seven regions of hell (as on pp. 172.15 to 179.2), the various divisions of Heaven (as on pp. 97.25 to 98.2) etc., alwaya maintain such cosmographical atmosphere. Moreover, the Vaḍḍārādhane being an Ārādhanā Kavaca Kathākośa, the closing passage of each story[4] invariably contains the author's pious hope that other Ārādhakas may follow the hero in all respects and attain heavenly happiness or eternal bliss.

In several stories in the Vaḍḍāradhane, specially in those which are longer, many sub-tales are emboxed. St. No. 1 is an example of super-emboxment-veritable 'Chinese box', with fine the sub-tales and sub-sub-tales: The picture-story of the maiden (Kanne) is one of the three sub-tales incorporated in a single context to illustrate the two Aṇuvṛatas, viz., satya and asteya. In this sub-tale is, again, emboxed the sub-sub-tale of Sudāme, with interesting folklore motifs. All these sub-tales and sub-sub-tales are narrated with such welath of details and in such an interesting manner that the reader, or listener, almost forgets the main story which takes a 'back-seat' for a while. Similarly, the preliminary stories of accounts of the previous exixtences of the hero, and of the associate characters in some cases, also interrupt the main stream of nattration. Moreover, incidental tales, anecdotes, episodes,

sermons etc., are inserted in the stories, at all convenient points, with the result that the main flow of narration is hindered every now and then[5]. Yet the author, with his narrative skill and attractive laguage, manges all these in such an admirable way that one feels like reading these stories again and again.

Stereotyped description is found repeated, in similar contexts, through the whole narration of stories in the Vaḍḍārādhane:

(a) After a particular town (poḷal) is mentioned with the peculiar Jaina cosmographical setting, the author tells that there rules a king, invariably with his queen or queens, and, at times, with princes, princesses or a minister. Sometimes, such a king or queen is in no way connected with the story proper : In story No, King Prajāpaḷa and Queen Suprabhe (p. 71. 12-13) are not materially connected with any thread of the story.

(b) Almost every queen or important woman in any story is the mistress of exquisite beauty, charm, fortune, lustre, coquetry etc.: 'atyaṁta rūpalāvaṇya saubhāgya kāṁti hāva bhāva vilāsa vibhramaṁgala- nodeyaḷ' : (pp. 20-11, 16.24-26, 17.11-12, 25.11-12, 33.1-2, 51.8-9, 63.4-5, 131.4-5, 163.3-4 etc.)[6]

(c) As the king and the queen both for themselves or together with their sons and daughters, enjoy the desired pleaures of all sorts, time passes: 'aṁtavargaḷiṣṭa viṣayakāmabhogaṁga-ḷananubhavisuttire (kālaṁ sale)' : (pp. 2.11-12, 33.27-28, 50.16-17, 169.18-19, 180.16 etc.).

(d) Moreover, such kings and queens, and a few other characters of fortune, lead a life of happiness and merriment, listening to or narrating tales: 'sukha saṁkatha vinodadiṁ kālaṁ sale': (pp. 4.30, 43.5, 45.30, 61.31, 185.12 etc.).

(e) Some kings and queens spend their leisue on the terrace of the seventh storey of their palace and look round them 'saptataḷa prāsādada megirvaruṁ diśāvaḷokanaṁgeyyuttirpannegaṁ' (pp. 43.4-5, 109.3-4 ect.).

(f) Almost in every case, marriage takes place on an

auspicious day, at an auspicious moment to suit the bride's convenience, and with the joining of hands: 'praśasta-dinavāra-nakṣatra-muhūrta-horalagnadoḷ kūsinanukuladoḷ pāṇigrahana- purassaraṁ (maduve niṁdu)' : (pp. 33.24-25, 62.18-21, 149.19-20 etc.).

(g) Every prince goes out, at midnight, on an important errand with a jewelled dagger concealed close to his chest and a drawn- out sword : 'naṭṭanaḍuviruḷoḷ maṇikheṭamamuradoḷ sārci (amarci) kiḷta bāḷverasu poramattu' (pp. 158.12-13, 181.14-15 ect.).

(h) The musical instruments are almost the same on different occasions, though in some cases the list is abridaged by the addition of ādi: 'paṭu- paṭaha-tuṇava-bhaṁbhā-mardaḷe-jhallari mukuṁda-tāḷa-kahaḷa-śaṁkha-vaṁśa-vīṇā'[7] (pp. 83.28 to 84.1, 137.13- 15, 146.15 etc.). (i) A layman or liberable soul enters the order under some teacher, studies all the scriptures (consisting of the twelve Aṅgas and fourteen Pūrvas, or of the four Anuyogas) for twelve years, and then, with the teacher's permission, wanders about alone pp. 103.14-16, 109.9-11 etc.). (j) Such a monk, or party of monks, wanders about from one type of settlements to another; the enumeration of the various settlements in all cases is almost the same: 'grāma-nagara-khēḍa- kharvaḍa-maḍaṁba-paṭṭaṇa-drōṇāmukha ṁagaḷaṁ viharisuttaṁ [8]: (pp. 7.2-3, 27.19-20, 45.31 to 46.1, 72.2-3, 114.1-2, 138.13- 14, 162.24-25, 191.16-17 etc.)

(k) While wandering alone from place to place, the monk stays one night in a village, five nights in a town or city, and ten nights in the wood : 'grāme ekarātraṁ nagare paṁca rātraṁ aṭavyāṁ daśarātramembī nyāyadiṁ viharisuttaṁ' (pp. 7.1, 45.4-5, etc.).

(l) The monk, while on his begging round in a village or town, moves from house to house, big or small (i.e, of the rich or poor) irrespectively: 'Kirumane permaneyannaduṇaltakka manegaḷaṁ carigedoḷaluttaṁ (barpor)'[9] (pp. 7.5-6, 46.2-3,78.5-6

etc.).

(m) Such a monk, with his and austere life, looks queer with his lean body and deep-sunk eyes : 'giḍigiḍijaṁtraṁ miḷimiḷinētraṁ'[10] (pp. 134.3, 151.24-26 etc.).

The stories in the Vaḍḍārādhane also contain a canonical type of synonymous repetitions : (a) 'Śrīyuṁ sampattuṁ vibhavamuṃ' (p. 7.16). (b) Sampattuṁ śrīyuṁ (p. 8.12). (c) 'adharmara pollamānasara durjanara jārajātara' (p 8.14). (d) 'paḷidu niṁdisi' (p. 11.30). (e) rūpamaṁ tējamumaṁ yauvanamaṁ lāvaṇyamaṁ... 'śucitvamaṁ śaucamaṁ śrīyaṁ sampattaṁ sobagaṁ ... ' (p. 30.8- 12), (f) 'śriyuṁ sampattuṁ vibhavamuṁ aiśvaryamuṁ (p. 97.18).

Both these recurring stereotyped descriptions and synonymous repetitions are used so sparingly and so rhythmically in the stories in the Vaḍḍārādhane that their prose style, instead of becoming monotonous, as is the case with some canonical texts, has acquired a peculiar kind of literary charm and colour unknown elsewhere in Kannada literature.

It has already been seen in the previous chapter that the author of the Vaḍḍārādhane has quoted as many as sixty-two Prakrit verses, incorporated in the text as a part of his narration. Besides these quotations, several Prakrit words and phrases are found used in their natural settings, along with the Kannada words in sentences or clauses [11]:

(a) The following Prakrit words, some of them in their peculiar usage, are spread all over text : vakkhāṇisu (P. 4.25)- to preach; jānisu (p. 49.18) - to meditate; paccakkhāṇa (p. 68.27) - abstinence; paḍikamaṇa (p. 61.31) - confession; jāvajjīvaṁ 9p. 28.28) - so long as one is alive. Other Prakrit words like āyaṁbila (p. 66.fn.8) and phrases like 'chaṭṭahamadasamaduvaḷāsa' (p. 45.6) - fasting continuously for two, three, four or five days, [12] are incidentally used.

(b) At times, the author is found to have given only the initial words of the Prakrit verse he has puoted and explained the rest in Kannada : 'paḍigahamuccaṁ ṭhanaṁ ...' (p. 7.8)[13], receiving, offering a raised seat etc.

(c) The following sentence shows how much the author is, at times, attached to Prakrit words even in their original grammatical forms, picked up, possibly, from his sources : 'bolaha bolaha bhaṭṭāra' (O. 85.13)[14] : Go away, go away, o revered one. The Prakrit form is 'volaha'.

(d) At times, parts of Prakrit quotations are inserted in the Kannada text : 'abhāvidaiṁ bhāvidam bhāvemi' (p. 167.16), 'savvaṁ sāvajjājogaṁ viradomhi' (p. 16.19-20).

Though the literary style of the Vaḍḍārādhane shows, thus, considerable influence of Prakrit literature, it is not completely free, besides the 59 Sanskrit quotations, from the influence of the Sanskrit ornate style of luxurious descrition, in some contexts. The following passages give some glimpses of such influence : (a) The description of lake Kṣullakamānasa and its surroundings in St. No. 4: 'Āgaḷātanuṁ... nolpaṁ', (pp. 54.19 to 55.8). (b) The desctiption of the pleasure-grove Imdropama in St.No.13 : 'aśoka...naṁdanavanadoḷ' (p.129. 1- 5). (c) The description of the well Sudarśana and the royal bath therein in St. No.14: baḷikka...Kaṁdu' (pp. 136.21 to 137.17).

In addition to some of the descriptive passages noted above, some portions of the text which contain a dogmatic discussion have Sanskrit words out of proportion, which feature is not generally found in other contexts : (a) 'ellarumuṁ...tapaṁbaṭṭaṁ (p. 133.14-29). (b) 'annegaṁ...Keḷuttirdar (pp. 154.8 to 155.12)

The numerous quotations, in Sanskrit, Prakrit and Kannada, form a considerably part of the text of the Vaḍḍārādhane. Some of the longer rows of quotations (pp. 131-133, pp. 142-144 etc.), no doubt, hinder the stream of narrative; but they, on the whole, add to the text the strength of authority, sanctity and dignity.

It is in the narrative portions of the text that the prose of the Vaḍḍārādhane fascinates us most, with its manifold literary excellences : poetic beauty, colloquialisms, lucid descriptions, vigourous expression, naturalness and fluency of narration, didactic zeal etc.

The following few lines can be noted as specimens of rhythmic prose with fine alliteration : 'peṇgatteyāgi puṭṭi piriyavappa poregalaṁ pottu pogi' (p. 9.1); 'durūpe-durvvarṇe durgaṁdhe-dusvare-puṭṭuṁguruḍi-polatiyāgi-putti' (P. 9.6-7); 'maneyaṁ pokku poramaṭṭu podareṁdu pe̅ḷdu' (P. 46.29-30); 'kuḍiye kuḍiye karagada dhāreyugidudoṁḍoḍe' (P. 111.3-4); 'arasi peragaṇiṁ paritaṁdu baṁdu muṁde niṁdu' (p. 117.14-15); Figurateve expressions are also found studded here and there: 'amedyadoḷ krīḍisuva bālakaṁbol kālamaṁ baride kaḷedeṁ' (p. 28.24); 'mānasavāleṁbudu panipulla mugila saṁjeyoḷoraṁtappudariṁda' (p. 47.6-7); 'khecara kanneyarkkaḷa kaṁgaleṁba mīṁgal kumārana rūpeṁba gāḷadiṁ tegeyepaṭṭu' (p. 57.10-11); 'ivara kālaḍigaḷanemma talegaleṁba tāmareya pūgaḷiṁdarcisidoḍallade' (p. 99.16-17). There is every possibility that the ten Kannada verses that stand in the rows, are of the author's own composition. The following two stanzas, are sufficient to show the author to be a poet of no ordinary rank : 'Panipulla mugila soṁjeya' etc. (p. 113.10-13); 'Baḍi kol kaṭṭiri muri kaḍi' etc. (p. 127.9- 12).

The colloquial passages in the text give, possibly, specimens of the Kannada spoken in the author's day. The sweetness and livliness of such language can be seen as represented in the following few lines : 'enayyā arasara vārakada māṇikaduṁguramaṁ kiḍisi baṁdire ' (p. 5.10-11); 'nodā emma settiti Jayāvati besaleyādaḷ' (p. 44.10-11); 'ītaaṁge nīṁ basirtīve baḍḍisadir' (p. 77.5-6); 'nīneke nakkappeyammā' (p. 100.3); 'ele kūse nīraṁ kuḍiyalereyā' (p. 111.1); 'elege kūḷam taṁdeyillā' (p. 153.1); 'noḍarasā nimma savaṇara

goḍḍamaṁ' (p.177.25).

With a few simple words, the picture of a person or a situation is lucidly painted for the reader or listener : 'avargaḷ taleyaṁ bāgi marumātaṁguḍade kaṇṇanīraṁ tīvi nelanaṁ bareyuttire' (p. 21.23); 'peṁḍatiyaṁ soppunārāgi baḍiye' (p. 153.1-2); 'Cilāta risiyaraṁ kaṁdu pageyaṁ nenedu pardina rūpaṁ kaikoṁdu baṁdu nettiya megirdu kaṁgalaṁ toḍi tine' (p. 168.4-5); 'Viṣṭamatsyaṁ kaṁdu sairisalārade... neraviyol soltu siggāgi pogi naṭṭanaḍuviruḷ baṁdu kiccaṁ taguḷci podaṁ' (p. 192.19-22).

The Vigour of the prose, mostly with its natative beauty, can hardly be forgotten: 'eḍeyol baṭṭeyolorvanaṁ pedaṁagayyuḍiye kaṭṭi oṁdevareguṭṭi poḷala janaṁgaḷ musurikoṁḍu...tejasviyaṁ kaṁḍu' (p. 13.23-26); 'mahāmuniyaṁ malarci paṭṭirisiyurahsthalamaṁ nābhivaregaṁ vidārisi...kāyda karbonna kīlgalaṁ nelanaṁ tapinamurcipogiridoḍe' (p. 51.27 to 52.2); 'ninnaṁ beḍi pāgudaṁgalaṁ pergaḍegalumaṁ...baḷaṁ berasu baṁdu poḷalaṁ mūvaḷasāgi muttidoḍe. (p. 149.3-6).

The author, being a Jain monk, and therefore a skilled story- teller, narrates these stories, which are drawn from different sources, as if they were his own. Hence, naturalness in narration is a notable excellence of the prose of this work; and this appears to its best in the narration of the folk-tales (pp. 14- 22, 76-77, 177 etc). Moreover, fluency of narration and ease of expression can be seen together in an attractive blend : 'Gajakumāranuṁ tanna beḍida varamaṁ pettu paradara pārvarokkaligara sāmṁtara poḷaloḷaguḷḷa...tannicecheyiṁdaṁ moredumoṭṭayisiyuydu baḷuttire' (p. 51.5-7); 'Haḷamukhamemba pārvam tanna mūdaṇa Keyyanuḷaleṁdu pogi kesarādudaṁ kaṁdu padanalteṁdu...bhaṭāraraṁ kaṁḍiṁteṁdaṁ (p. 152.16-18); 'matte kelavu dinadiṁ mele Suvrateyeṁba mahādeviyoḍane maṁtri kajjamaṁ samakaṭṭikoṁḍu...taleyaṁ kirisi kariya kovanavanuḍisi...

kuṁcamaṁ Kottiṁteṁdaṁ (p. 177.15-18).

Lastly, apart from the numerous quotations and valuanle sermons that are incorporated in the various stories, the author's instructing and edifying zeal, at times, has crystallised into religio-moral maxims in Kannada : 'Kolladude dharmam'. - Non-hurting itself is true piety. (p. 11.26); 'Arahaṁta parama devare devar'. The Arahaṁta, i.e., the Jina himself is the true god (p. 127.23-24).

All these literary peculiarities and excellences of the Vaḍḍārādhane clearly point to its author's many- sided personality that he was an adept story-teller or narrator, an emenent teacher a poet of no mean order and, above all, a master of language. ■

REFERENCES AND NOTES

* Published in the Vaḍḍārādhane : A study, Dharwad, 1979.

1. Intro. to Bṛhat-kathākośa, p. 92.

2. These are also found in the later Jaina story literature.

3. (i) H.R. Kapadia has discussed the birth, nature and practice of these varṇakas in his History of the Canonical literature of the Jainas, pp. 64-65.
(ii) Such a device is also found in Buddhist literature, where it is known as peyyālaṁ.

4. Except story No. 1, where this passage is the last but one.

5. Stories Nos. 1,2,4,6,13,14 and 18 are the glaring examples containing all features.

6. (i) These references are not exhaustive; but they just show how this stereotyped description of womanly beauty is repeated all over the text.
(ii) All such references that are to follow now will be of this nature.

7. All the contents of this list are found in the bigger lists of musical instruments mentioned in the Jaina Canonical works : Life in Ancient India as depicted in the Jaina Canons, pp. 183-184.

8. The longest list consists of twenty-one Such settlements give in the Uttarādhyayana Sūtra, Ch. XXX, noted by Dr. Otto Stein in his Finist Studies, p. 3.

9. This is undoubetedly the author's inimitable Kannada-rendering of the Prakrit vaṇṇaa, viz.,

'uccaniya..adamane' occurring in the Nirayavaliyao (p. 56.10), ed by Gopani and Chokshi, Ahmedabad 1934.

10. This phrase appears to be the quintessence of gaha No. 269.

11. A detailed stury of this feature is presented in Part IV; Ch. 3 of the present Study.

12. (i) Vide Paiasaddamahannavo for the meaning and usage of chatta etc.

(ii) For details about fasting vide the commentary on vs. 441- 442, Kartikeyanupreksa, Rajachandra Jaina Granthamala Agas 1960.

13. (i) Other manuscripts contain the quotation itself (in 4).

(ii) Camundaraya quotes the complete gahas : 'Camundaraya Purana, Bangalore 1928, p. 56.

14. Harisena gives almost the Sanskrit rendering of this very sentence : St. No. 131, v. 30.

30

INFLUENCE OF PRAKRIT ON THE LANGUAGE OF THE VAḌḌĀRĀDHANE

It can be clearly seen that the text of the Vaḍḍārādhane abounds in native (deśī) elements. Yet it is not free from the influence of Sanskrit. But such influence is far less than that on the Cāvuṁḍarāyā Purāṇa, the other old Kannada prose work. Besides several quotations of Sanskrit verses in the Vaḍḍārādhane, some passages with luxuriant descriptions (pp. 54.19 to 55.8, p. 129.1-5, pp. 136.21 to 137.17 etc.). and dogmatical discussions (p. 133.14-29, pp. 154.8 to 155.12 etc.), contain a considerable number of Sanskrit words. Occasionally, the author uses Sanskrit expressions like : Kaśiciddēvaddatta (p. 33.9), kiṁkurvāṇaṁ (p. 79.22), katipaya (p. 91.25), Yatrāstamitavāsi (p. 152.11), namostu (p. 177.22) etc. But, unlike any other old Kannada author, besides profusely quoting Prakrit verses, he shows a greater liking for Prakrit words, expressions and their forms under Prakritic influence, apart from the common Tadbhavas. Scholrs like Jacobi, Tawney, Weber and Bloomfield have observed: 'Jaina Sanskrit texts, presumably, never quite escape Prakrit influence.'[1] This observation also applies to Jaina old Kannada texts and all the more to the Vaḍḍārādhane than to any other work in old Kannada.

The following Prakrit words are found repeatedly used in the regular syntactical system of the text.[2]

vakkhāṇisu (pp. 4.25, 4.29, 6.11, 7.13, 23.28, 83.3, 126.11, 142.13 etc.) : to preach.

j(h)āṇisu (pp. 49.18, 52.2, 83.12, 101.16, 109.24, 138.3, 174.8, etc.) : to meditate, reflect.

paḍikamaṇa (pp. 6.3, 6.27, 28.26, 91.25 etc) : confession. paccakkhāṇa (pp. 68.27, 82.21, 82.27 etc) : abstinence. jāvajjīvaṁ (p. 114.15, 138.2 etc) : so long as one is alive.

The following Prakrit words and expressions are found used in the right contexts:

gāhe (p. 1.14 etc.) : Skt.gāthā.

paḍigahaṁ (p. 7.8) : reception.

uccaṭhāṇaṁ (p. 7.8) : raised seat

nāgaṭhāṇa (p. 9.14) : an abode of Nāga.

sayasattama (p. 29.16) : Skt. sada-sattama-forever the best(?). Pāiasaddamahaṇṇavo, Ratuacandraji's Ardhamagadhi Dictionary, or Abhidhāna Rājendra does not contain it.

chaṭṭhaṭṭhamadasamaduvāḷasa (p. 45.6), i.e, chaṭṭha, aṭṭhama, dasama and duvāḷasa-fasting up to the 6th, 8th, 10th and 12th meal.

doṇikoṁḍa (p. 68.4) : this is a very interesting word, an instance of polyglottism. The Prakrit koṁḍa (a deep-based basin, a round vessel) has as its Sanskrit equivalent kuṇḍa. Similarly doni (a big kuṇḍa used for water) stands for droṇi. Both these words are found used separately in ancient Jaina (Prakrit) literature.[3] Pāiasaddamahaṇṇavo gives both these words separately. Vāla (p. 67.2):Skt. Vyāla.

bōlch bōḷaha (p. 85.13): The correct Prakrit form is volaha, Imperative second person of vola -to go (away). Hence, volaha

volaha means go away, go away. Hariṣeṇa uses in this context the usual Sanskrit expression kṣipraṁ gaccha (St. No. 131, v. 30).

Lacchi (p. 97.30): a cosmographical name of a division of Heaven.

Mahālacchi (p. 97.30): Ibid.

Siridiṇṇa (p. 108.15): proper name of a prince, which is descriptive of his way of birth: Sirī (Skt.Śrī) (guardian deity) and diṇṇa-Past Passive Passive of da-to give, i.e., given by Siri.

abhāvidaṁ bhāvēmi bhāvidaṁ bhāvēmi (p. 167.16): This appears to be part of some ancient Prakrit verse.

savvaṁ sāvajja jogaṁ viradomhi (p. 167.19-20): This also appears to be part of same ancient Prakrit verse.

dēhāra (p. 171.19): temple. Skt. deveagṛha

Most of the following Prakrit words have come down to us in corrupt form. They are names of some of the diseases from which the sage Sanatkumāra suffered. Devendra aslo gives the same names of diseases though wiht slight dialectical differences.[4]

Vaḍḍ. (p. 68.28-29)	Devendra	Meaning
kacchu	kacchū	scab
jara	jaro	fever
khāsa	khāso	cough
sōsō	sōsō	asthma
bhattacchadi	bhattachaṁdo	dislike for food
acchi-(dukkhaṁ)	akkhidukkhaṁ	pain in the eyes
kucchi-(dukkhaṁ)	poṭṭadukkhaṁ	pain in the stomach
dukkhaṁ	-	-

The following are Prakrit names of some of the subdivisions of the supernatural power of medicine (osaha riddhi) acquired by the sage Sanatkumāra. They are neither Prakrit nor Sanskrit. Hence they, too, have come down to us in a corrupt form. Devendra, too, gives the same list in Prakrit with a slight change in the sequence of enumeration.[5]

Vaḍḍ. (p. 69.3-4)	Devendra
āmōṣadhi	āmosahi
khēḷōṣadhi	khēḷōṣahi
javōadhi	jallosahi
vippōṣadhi	vipposahi
sarvōṣadhi	savvosahi

Hariṣena's list corroborates that the list in the Vaḍḍārādhane is in corrupt or deformed Prakrit : āmakhelausadhiḥ viṣṭājallauṣadhiḥ sarvauṣadhiḥ (St. No. 129, v. 47).

The following words appear to be back-formations into Kannada from Prakrit :

pāguḍa (p. 34.4 ect.): Sanskrit prābhṛta; Prakrit pāhuḍa pāghuḍa > pāguḍa. This word seems to be an instance of oral transmission: pāhuḍa may have been pronounced with a peculiar stress on 'h'; hence, the Kannada ear may have heard it as paghuḍa and, then, adapted it as pāguḍa. This word is very popular among Jaina authors, like Pamapa (Bhārata 9.95 vac.) Ponna (Śāntipurāṇa 2.22 vac.) and Cāvuṁḍarāya (p. 111.8), who have often used it in their writings.

Jāpuli (p. 92.21) : Sanskrit Yāpanīya; Prakrit Jāvaṇiya Jāpuli.

Cilāta (p. 162.1): Sanskrit kirāta; Prakrit cilāya cilāta.

The following words appear to have been derived from prakrit.

carige (p. 7.6 etc.): Skt. caryā; Pkt. cariya(-ka) carige. In the Vaḍḍārādhane, it is used with different shades of meaning, as noted in the preceding paper.

guḍḍa (p. 7.11): Pkt. (Deśī) khuḍḍaga guḍḍa. tirika (p. 10.16): Skt. tiryaka; Pkt. tiriyaka, tirika.

Bādubbe (p. 118.21): Skt. Bhratṛdvitīyaka[7]; Pkt.

Bhādubidiyaya > Bhādubbiya > Bhādubbe > Bādubbe. This word also apears to be a good instance of oral transmision of words. Bādubbe (name of a festival) in Kannada can be explained reasonably through this line of phonetic development. The original Prakrit word for Bhratṛdvitīyaka is not known from available sources. It is interesting to note that the Skt. dvitīyaka has given rise to the Kannada bidige, a feature not found in the above development.

Then there are some words, mostly names of persons and places, which have partly Prakrit sounds. They possibly indicate Prakrit sources for the stories :

Rēvata (p. 51.22): Skt. Raivata; Pkt. Revaya. Ṭhevata, in the text, is not the right reading. Hariṣeṇa gives Raivataka in this context (St. No, 128, v. 15).

Sāmaḷiputra (p. 93.20): Skt.Śālmaliputra (?) : Pkt.Sāmaliputta. Harisena uses not this name in this context in St. No. 131, but Sāvaliputtana (v.81).

sābhijñāna (p. 100.6.15): The Sanskrit equivalent would be svābhijñāna, like svābhiprāya (p. 5.24). The Prakrit equivalent for the same is sāhiṇṇāṇa or sābhiṇṇāṇa. Hariṣeṇa, too, is found to have used sābhijñāna (St. No. 96.v. 31), to which Dr. Upadhye prefers svābhijñāna (Bṛhat-kathākośa, notes, p. 388).

Ujjeni (p. 110.11); Skt. Ujjayini; Pkt. Ujjeṇi.

Bhaṭṭimitra (p. 166.23); Skt.Bhartṛmitra; Pkt.Bhaṭṭimitta.

Sāvasti (p. 175.14): Skt. Śrāvasti; Pkt.Sāvatthi.

Moreover, there are a number of words like savaṇa (p. 5.21) risi (p. 45.9), miga (p. 95.23) etc., which are no doubt Prakrit, but are included by Kannada grammarians among the so-called tadbavas, i.e., words derived from Sanskrit according to s.253 of Keśirāja's Śabdamaṇidarpaṇa. But, actually, Keśirāja gives tadbhave words in use, lōkarūḍhi (s. 252). All the words in his list are not Sanskṛta-bhavas. There are words in his list which are obviously

Prakrit; for instance, mayaṇa, paya, Jasōye (under s. 267). And there are words which are rather Prākṛta-bhavas; for instance, bagga (under s. 261), carige (under s. 259). Hence it is quite possible that Keśirāja, the earliest Kannada gramarian, might have included Prakrit words in his list of tedbhavas, which he conventionally calls words derived from Sanskrit.[8]

Lastly, it is worth noting that the text of the Vaḍḍārādhane appears to have been considerably influenced by the linguistec habits and aims of the scribes or copyists. There is evidence ot show that of the differences in readings of words in differnt manuscripts are due to substitution of Sanskrit words for Prakrit rather than scribal errors: For instance, śreṇi (p. 137.6) has another reading, śreḍhi (in4), which obviously stands for the Prakrit seḍhi. ācāmlavardhana (p. 66.17) has other readings yāyaṁbilamvardhamāṇa etc. (fn8), which all indicaste the Prakrit āyaṁbilavaḍḍhamāṇa to be the possible right reading. jānisuttaṁ (p. 138.3) has another reading, dhyānisuttaṁ (in.1), a clear instance of substitution. There is also an interesting case of scribal ignorance of the meaning of Prakrit terms: y(j)āvajjivam (p. 101.10) has another reading y(j)āvajjīvaṁbaregaṁ (fn.1), which is a tautological expression .

Thus, the language of the Vaḍḍārādhane is influenced by Prakrit in several ways; and in this respect this work stands un-paralleled in Kannada literature. The text of this Kannada classic with these Prakrit elements exhibits two facts: (a) The author had before him one or more Prakrit sources, most probably one or more Prakrit commentaries on the Bhagavatī Ārādhanā. (b) He had some special liking for the diction of the Prakrit literary speech.[9]

■

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* Published in the Vaḍḍārādhane : A study, Dharwad, 1979.

1. The life and Stories of the Jaina Saviour Pārśvanātha, p. 220.
2. That is why Prof. R.Y. Dhasrwadkar observes that the Vaḍḍārādhane, at times sounds like Prakrit. Kannada Bhāṣāśāstra, Dharwad 1962 p. 296.
3. Pots and Utensils from Jaina Literature, by Dr. S.B. Deo, Bulletin of the Deccan College Research Institute, Vol. XIV, pp. 33,-42.
4. (i) Sukhabodhā Ṭīkā on the Uttarādhyayana Sūtra, p.241a.
   (ii) Hariṣeṇa simply mentions: Kacchūśvāsajvarādayaḥ (St. No. 129, v.45).
5. Op.cit., p.241b.
6. guḍḍa and such other words in the Kannada Jaina literature were once a puzzle to scholars. Vide Niśidhi and Guḍḍa, by J.F.Fleet, Indian Antiquary, Vol.XXII, pp.99-104.
7. It is Nemidatta who mentions this (St.No.66, v.33). Hariṣeṇa gives Bhrātṛkotpatti (St.No.136, v. 28).
8. (i) Hence a scientific clalssification of the Kannada tadbhavas was proposed by R.Narasimhachar long back. History of Kannada Language, Mysore University 1934, pp.116-121.
   (ii) These points have been discussed by me with more illustrations in my paper, Some obsservations on Cāvuṇḍarāya

Purana, Journal of the Karnatak University Hum.), XII, 1968.

9. Hariṣeṇa, too, had before him at least one Prakrit source, but the text of his work shows this feature only occasionally.

31

SAMĀDHIMARAṆA IN EARLY KARNĀṬAKA

According to the tenets laid down in Jaina Scriptures a soul can attain liberation only in the human state of existence and that too by terminating such existence through the religious vow generally known as Samādhimaraṇa. Out of seventeen possible kinds of death, oly three are commendable : 1) Paṇḍitamaraṇa 2) Bālapaṇḍitamaraṇa and 3) Paṇḍitapaṇḍitamaraṇa. Of these, the Paṇḍitamaraṇa has tree varieties : (i) Bhaktaprātyakhyāna (ii) Inginī and (iii) Prāyōpagamana. Inginī and Prāyōpagamana are too hard to be practised by men in this Kali age for physical reasons. Hence Śivāraya (Śivakoṭyāchārya) has presented at great length in his Bhagavatī Ārādhanā (Mūlārādhanā)[1] the description of the Bhaktapratyākhyāna, the right practising of which would lead liberable souls to final bliss.

Karnataka was a very favourite region of the Jaina faith of the Digambara Order for more than a thousand years from the early centuries of the Christian era. Hence, naturally, the practice of Samādhimaraṇa, the singularly prescribed religious final vow for the Bhavyas (the liberable ones) for attaining eternal bliss has left in this region, in the course of the long period, numerous and varied traces in traditions like the well-known

Bhadrabāhu-Candragupta migration, literary works like Vaḍḍārādhane, Cāvundarāyapurāṇa etc, epigraphic records, and archaeological remains such as at Śravaṇabelgoḷa, Koppaḷ and other places.

Among all these, epigraphic records are of great importance not only for their eloquent nature regarding this kind of religious vow, but also for the reason that several of them preserve, among other details, the date and the name of the place where the vow was practised. Some of them also concern great personages in the history of this part of the country as for example Gaṅga Mārasimha and the Rāṣhṭrakūta King Indra IV. In several such inscriptions, besides several literary works, three terms are synonymously used for this religious vow : (1) Sallēkhanā, spelt here after as Saṁlēkhanā (2) Saṁnyasana and (3) Samādhimaraṇa. Though all details are not available, such religious vow generally appears to have been Bhaktapratyākhyāna (courting death by absolute abstinence from all kinds of food).

Technically speaking, Bhaktapratyākhyāna has two varieties: Savichāra and Avichāra. The first is described by Śivārya in his Bhagavatī Ārādhanā in 40 adhikāras. It is prescribed for such a monk who is healthy and who has before him still a long life. The second is for the one who is weak or who faces sudden death.[2] The term Saṁnyasana appears to have been set in currency at first only in the case of Śrāvakas (house-holders) who adopted the Pañcamahāvṛata (or who were initiated into monkhood) which was immediately followed by Bhaktapratyākhyāna.[3] Saṁlēkhanā connotes imatiation which is of two kinds: (1) Internal - kaṣāya-saṁlēkhanā (imatiation of passions) and (2) External-Śarīrasaṁlēkhanā (imatiation of body). The external imatiation is achieved by Bhaktapratyākhyāna.[4] Samādhi means mental equipoise and perfect concentration on the self at the critical hoor of death which alone can lead to spiritual purification and liberation. Whatever may be the technical sides and shades of these three terms, they have been used synonymously for

Bhaktapratyākhyāna in several of the inscriptions and literary works.[5]

The plan of Bhaktapratyākhyāna as described by Śivārya is very elaborate. It is to be practised in a properly selected place by the monk with certain qualifications (Kṣapaka or Ārādhaka) under the guidance of the Superintending Teacher (Niryāpakācārya) who is helped by several attending monks who, dividing themselves in teams of four each, tell dharmakathās to the Kṣapaka and the pious visitors and attend to his various needs. A pavilion (maṇḍapa) was also to be erected for the pious visitors who would go there with a belief that the Kṣapaka was a tīrtha.

In view of the Bhaktapratyākhyāna described in the Bhagavatī Ārādhanā, what might have been the history of the practice of this great vow in Karnataka? Of course it could not have been the same throughout, for, in this region, Jainism tried its best to accommodate itself to the age taking into consideration all possible practical points.[6] Moreover, the Bhagavatī Ārādhanā leaves some margin for change and adjustment in the plan of this vow. So it would be of great value if we can have a historical approach to this problem and collect all possible information from inscriptions, historical monuments, archaeological remains, literary evidence which appears to have been a reflection of the practice of Bhaktapratyākhyāna in Karnataka in the 10th century A.D.

The Vaḍḍārādhane is the earliest available Kannada Classic in prose assignable to the first quarter of the 10th centuy. It is unique in Kannada literature and the only so far available Ārādhana (Kavaca) Kathākośa in the whole range of the modern Indian languages, Āryan, or Draviḍian. It contains 19 stories which are meant for advising and encouraging the Kṣapaka or Ārādhaka. Though these stories concern ancient religious heroes who attaied eternal bliss through the more ardous vow of Prāyopagamana, there are a number of references to Bhaktapratyākhyāna[7] in several subtales and miscellaneous episodes. In one of these stories the author appears to have demonstrated, consciously or

sub-consciously, the practice of Bhaktapratyākhyāna as obtained in his time in Karnataka.[8]

In the story of Gurudatta Bhaṭāra (St.No.14) the large snake (the former King Uparichara), which had already adopted the lay disciple's vows, on learning from the teacher Sārasvata that it had only fifteen days life remaining ahead, adopted Saṁnyasana by being indifferent to the body and abstaining from (all kinds of) food[9] unto death (Jāvajjīvam). The teacher directed prince Anantavīrya (the eldest son of king Uparichara) that the snake had adopted Saṁnyāsana and, hence, it should be adored. Anantavīrya had a large and decorated pavilion erected, set an image of the Jina and offered worship[10] three times a day, while the teacher worshipped the Ārādhanā, studied it for himself (Svādhyāya) and commenced preaching the same. Several verses in Prakrit, Sanskrit and Kannada are quoted. Most of them eulogise Saṁnyasana, Panditamaraṇa, and Samādhimaraṇa. A few of them hold out the insatiability of sensual pleasures. Some speak of the greatness of the Jaina Law and the rest describe the efficacy of Pañcanamaskāra and Bhāvanamaskāra.

In this part of the story some of the details regarding the practice of the vow are very interesting and they appear to have been in vogue in Karnataka in those days:

(i) In the Bhagavatī Ārādhanā we find the provision of a pavilion (maṇḍapa)[11] . But here the large pavilion (piriya paṁdaraṁ) is beautifully decorated with various kinds of cloths, banners etc.

(ii) The Bhagavatī Ārādhanā states[12] that the Kṣapaka being a tīrtha, people from surrounding areas move there, pay homage to him and acquire metit. But it does not mention anything like the setting of the image of the Jina, offerings of worship[13] (mahāmahime and pūje) three times a day, etc.

(iii) The words 'having worshipped the Ārādhanā' (ārādhaneyaṁ archisi) etc., clearly indicate that in those days a copy of the sacred scriptural work was possessed and preserved by the Niryāpakācārya and relevant protions from it were preached

to the Kṣapaka and the pious visitors.[14]

(iv) As no mention of story-telling monks is made here, as given in Bhagavatī Ārādhanā (gāhās 651- 653). It may be assumed that religious tales (dharmakathā) were narrated by the Niryāpakācārya himself. This fact seems to be implied in the words Anantavīryanum Bhatarar peḷe dharmaśramaṇamaṁ keḷdu (Anantavīrya listening to dharma as explained by the teacher)[15] , for, dharma was (and is even today) preached to the pious laity mainly through dharmakathās.[16]

■

REFERENCES AND NOTES

* Paper published in Studies in Indian History and culture (P.B.Desai Felicitation Volume), Dharwad, 1971.

1. The genuine title of this Prakrit work (1st century A.D.) is Ārādhanā. There are two editions of this work, Bhagavatī Ārādhanā (Bombay, Sam. 1989) and Mūlārādhanā (Sholapur, 1935), All the references to this work herein are to the Sholapur edition.

2. The vow resorted to by Gaṅga Mārasiṁha described in Ep.Carn. Vol. II., is evidently of Avichāra variety.

3. Some verses of Ācārya Jinasena (9th Cent.A.D.) in his Adipurāṇa (verses 226-250) (Bhāratiya Jñaānapīṭha, Varanasi, 1963) regarding the practice of this vow by King Mahābala very well support this view.

4. For further details on this subject, vide Jaina Theory of Sallekhanā, by Dr.T.G.Kalghatagi, The Voice-of Ahiṁsā. Vol.XI 1-2 and Santhārā aur Ahiṁsā, by Pt.Sukhalalji Sangavi, in his Darśan aur Chintan II, (Gujarat Vidyasabha, Ahmedabad, 1957).

5. The usage is like sallekhanā-vidhiyiṁ (Ep.Carn.Vol.II, 384). samnyāsana-vidhiyiṁ (Ibid, 141) and samādhī- vidhiyiṁ (Ibid, 142). The Vaḍḍārādhane, at times, specifies the same as bhaktapratyākhyāna-vidhiyiṁ, p.24, 20). In Ep.Carn. Vol.II, 59, we find "ārādhanavidhiyiṁ mūru divasaṁ nāntu" etc., The editor has translated it as "having observed the vow for three days with the rites of worship" etc. The right translation would be : having observed the vow for three days as per the rules laid down in the Ārādhanā, or having

observed the vow for three days trodding the path of Right Faith, Knowledge, Conduct and Penance. In some inscriptions as well as in literary works the practising of this vow is simply referred to as 'tapaṁbhaṭṭaṁ' or 'tapaṁbaṭṭar'.

6. These have been discussed by scholars like Dr.B.A.Saletore in his Medieval Jainism, (Bombay, 1938) pp.172ff; Prof.S.R.Sharma in his Jainism and Karnatak Culture, (Dharwar, 1940), pp.124 ff; and Dr.P.B.Desai in his Jainism in South India and Some Jaina Epigraphs (Sholapu, 1957).

7. The author generally refers to this vow in terms of Saṁlekhanā, Samādhimaraṇa and Saṁnyasana, and at times in those of Bhaktapratyākhyāna as noted already. Saṁnyasana, however, recurs in greatest number and Saṁlekhanā in the smallest.

8. It should be noted that these details are not available in the parallel contexts of the corresponding stories in other Ārādhanā Kathākośas viz., of Harisheṇa, Śrīchandra, Nemidatta and Prabhāchandra.

9. Jaina Scriptures classify all human food under four heads : aṣana (that which is swallowed), pāna (that which is drunk), khādima (that which is chewed), and svādima (that which is tasted).

10. Two terms 'mahāmahime' and 'pūje' are used here. The first means worship offered by princes and the second, worship offfered by commoners.

11. gāhā 639.

12. gāhā 2007.

13. (i) It is worth nothing at this context that pūjā plays an important role among the Digambaras and especially among the followers of the tradition laid down by Āchārya Jinasena. It is one (the first) of the six daily karmas to be performed by the householder. Hence in order to encourage the

devotional mind of the pious laity in the presence of the Kṣapaka, these rites appear to have been added to paying homage to the Kṣapaka and dharmaśravaṇa.

(ii) These ceremonial rites on such occasion may also signify the laudable adaptability of Jainism to the surroundings of non-Jaina Karnataka.

(iii) For details on the custom of pūjā, vide R.Williams, Jaina yoga, (London, Oriental Series, No.14,) pp. 184-185 and 216-217; and for some significant observations on the same, vide Pt.K.C.Shāstri's Introduction to Upāsakādhyānayana, Bhāratīya Jnānapīṭha, Varanasi, 1964) pp. 39-40.

14. (i) Bhagavatī Ārādhanā tells us that it contains the essence of the whole Canon : gaha 14.

(ii) Possibly this may be one of the sacred works which were placed on the book-stand seen in the memorial stones called Niśidhi-Kallu, a few specimens of which are preserved in the Museum of the Kannada Research Institute, Karnatak University, Dharwad.

(iii) It is interesting to note that Cāvuṇḍarāya also writes as 'ārādhaneyaṁ arcisi' in one of similar context: Cāvuṇḍarāya Purāṇa, (Bangalore, 1928), p.24.

15. Vaḍḍārādhane, p.144.

16. Bhagavatī Ārādhanā also says that preaching dharma means preaching it (mainly) through religious stories: gāhā: 653.

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GOMMENTARIES ON THE GOMMAṬASĀRA

Ācārya Nemicandra, generally known as Nemicandra Siddhānta Cakravarti, was a very eminent Jaina teacher who flourished in the region of the modern Śravaṇabelgoḷa in Karnatak during the latter half of the 10th century and the first quarter of the 11th century A.D. Belonging to and topping the deśīya gaṇa, he was the preceptor of the great Cāmuṇḍarāya and was highly revered by him :

trilokasāra-pramukha. . . . .

. . . . bhuvi Nemicandraḥ

vibhāti saiddhāntika-sārvabhaumaḥ

Cāmuṇḍarājārcita-pādapadmaḥ.

(The author of religious works), Trilokasāra and others, Nemicandra, the monarch among those well versed in scriptural knowledge, shines in the world, with his lotuslike feet worshipped by Cāmuṇḍarāja.

Besides his usual instruction to Cāmuṇḍarāya in the Jaina tenets,[2] Ācārya Nemicandra also composed some works with the purpose of imparting to this royal lay disciple the important facets of scriptural knowledge as systematically culled from ancient works

like the Lokavibhāga, the Tiloyapaṇṇatti, the Ṣaṭkhaṇḍāgama of Puṣpadanta and Bhūtabali with the Dhavaḷā, Jayadhavaḷā and Mahādhavaḷā commentaries. All of his works are in Prakrit viz., Jaina Śaurasenī. They can be enumerated as follows:

(i) Davva-Saṁgaha (Dravya-saṅgraha)[3]

(ii) Tiloyasāra (Trilokasāra)[4]

(iii) Gommaṭāsara (Gommaṭasāra)[5]

(iv) Laddīsāra (Labdhisāra)[6]

The Dravya-saṅgraha expounds the theory of the six substances that exist in and comprise the universe. The Trilokasāra describes the three units of the Jaina cosmography. The Gommaṭasāra, as the title indicates, was specially written for instructing Gommaṭarāya and, hence, is of great importance and value. It consists of two parts viz., Jīvakāṇḍa and Karmakāṇḍa, with 22 and 9 Adhikāras, and 733 and 972 gāhās respectively. It, as a whole, is also known as Paṁcasaṁgaha as mentioned by the commentators. It contains the valuable essence of ancient works of Karaṇānuyoga concerning jīva and karma, particularly the Ṣaṭkhaṇḍāgama with the three great commentaries.[7] Though this work is of the nature of collection, with its language, style and discussion on many a Jaina philosophical points etc., it has earned a great name among scholars right from the beginning. The Labdhisāra iss just like an appendix to the Gommaṭasāra describing the way how jīva liberates itself by destroying karma. This brief survey of Ācārya Nemicandra's works shows us that the Gommaṭasāra is his greatest and monumental work and, hence, naturaly, greater number of scholars took interest in writing commentaries on it than those who did so regarding each of the other three works.[8]

On the Gommaṭasāra there are available so far mainly four commentaries[9] :

(i) Mandaprabodhikā in Sansskrit by Abhayacandra (c. 1275

A.D.): It is incomplete and available upto gāhā No. 383 only of the Jīvakāṇḍa. Whether the remaining part was written by the author or not can hardly be decided. Though available in part, it is the earliest available Sanskrit commentary on the Gommaṭasāra. This commentary, together with the other two, (iii) and (iv) discussed below, is published along with the Calcutta edition of the Gommaṭasāra.

(ii) Jīvatattvapradīpikā in Kannada (mixed with Sanskrit especially in the beginning) by Keśavavarṇi (1359 A.D.): This commentary is on both the Kāṇḍas, complete and quite in detail. The author seems to have availed himself of the Mandaprabodhikā in the course of his writing. This commentary, unfortunately, is still in MS form.

(iii) Jivatattvapradīpikā Sanskrit by Nemicandra (c. 1525 A.D.): This commentary is also on both the Kāṇḍas and complete. The author has followed the Mandaprabodhikā in respect of several details. On the whole it is the translation of Keśavavarṇi's Kannada commentary.

(iv) Samyagjñānacandrikā in Hindi by Pt.Todarmal (little earlier than Saṁv. 1818): This commentary is almost the translation, at times with elaborations of the Sanskrit Jīvatattvapradipikā of Nemicandra. The Hindi commentary is important in the sense that all the Hindi, English and Marathi translations of the Gommaṭasāra came to be based on it later. Moreover it helped, to a large extent, to make the Gommaṭasāra popular both among the modern scholars and the laity.

At this juncture, we cannot ignore the confused view of Pt.Todarmal and a few other scholars that Keśavavarṇi was the author of the Sanskrit Jīvatattvapradīpikā, which was based on the assumed Karnataka vṛtti of Cāmuṇḍarāya. This confusion arose out of the following factors:

(a) The names of both the Kannada and the Sanskrit

commentaries are the same viz, Jīvatatvapradīpikā, (b) The names of the author of the Gommaṭasāra and the author of the Sanskrit Jīvatattvapradīpikā are the same viz., Nemicandra. (c) The vague reference, '. . . Gommaṭārayeṇa jā kayā desī. . . Vīramattaṁḍi' etc., found in gāhā 972 of the Ka. Kā. of the same viz., Gommaṭasāra, led to believe that Cāmuṇḍarāya was the author of the Kannada Jīvatattvapradīpikā (d) Besides, some queer readings in the verse 'śritvā karṇāṭakavṛttī. . . . . ' etc., in some MSS of the Sanskrit Jīvatattvapradīpikā led to believe that Keśavavarṇi was its author. And this confused view was carried over by several later scholars until 1940, when Dr.A.N.Upadhye gave serious thought to this confusion, examined the concerned manuscripts of the commentaries and clearly proved[10] that Keśavavarṇi (1359 A.D.) is the author of the Kannada commentary and one Nemicandra (originally from the Gurjara country and contemporary of Sāḷuva Mallirāya - 1st quarter of the 16th century A.D.) is the author of the Sanskrit commentary, which is the translation of this Kannada commentary itself; and he also stated that no MS of the vṛtti of Cāmuṇḍarāya has come to light.[11]

After duly acquainting ourselves with these four commentaries on the Gommaṭasāra, a question stands before our eyes : What could be said about the deśī (Kannada) commentary, or otherwise, of Cāmuṇḍarāya alluded to by his own preceptor, Ācārya Nemicandra, in gāhā No. 972 of the Ka. Kā. of the Gommaṭasāra?

That no MS of any vṛtti, or anything like it in Kannada, on the Gommaṭasāra by Cāmuṇḍarāya has come to light[12], cannot be denied. Pt.Nathuram Premi observes that the right anvaya of this gāhā cannot be achieved as the reading appears rather incorrect. He thinks that Cāmuṇḍarāya might have prepared a copy in Kannada script (pratilipi - transcription) of the Gommaṭasāra.[13] Pt.J.K.Mukhtar, giving due thought to this question, noting the

vague nature of some words in this gāhā and finding a metrical flaw in it, presents a textually criticised alternate gāha.[14] The original gāhā is:

gommaṭasuttallihaṇe Gommaṭarāyeṇa jā kiyā desī

so rāo cirakālaṁ ṇāmeṇa ya Vīramattaṁḍī,

"May (Cāmuṇḍarāya) named Vīramārtaṇḍa. Gommaṭarāya be ever victorious, who prepared the vernacular (commentary) while Gommaṭasāra was being written".[15]

The gāhā presented by Pt.J.K.Mukhtar is:

gommaṭasuttallihaṇe Gommaṭarāyeṇa jaṁ kayā desī,

so jayau ciraṁ kālaṁ (rāo) ṇāmeṇa ya Vīramattaṁḍi.

While writing the Gommaṭasāra (at the time of preparing that first copy of the Gommaṭasāra), Gommaṭarāya who prepared the desī (who prepared its chāyā in Kannada, the desī language) and who is well known as Vīramattaṁḍī, may this King be victorious for long.

Further, Pt.J.K.Mukhtar comments: Here we should take desī to mean the Kannada chāyā and not the Kannada vṛtti or ṭīkā for which requires, on the part of the author, far better capacity which cannot be, at that stage, expected of Cāmuṇḍarāya, to instruct whom the Gommaṭasāra was being composed. But, unfortunately, this chāyā of the Gommaṭasāra by Cāmuṇḍarāya too is not available.

With some hope in this regard, I closely scrutinized the Kannada Prāntīya Tāḍapatrīya Granthasūci and was, at the first sight, extremely glad to note MS No. 55 of the Gommaṭasāra"[17] in the Kannada script with the following note added by the editor: 'This MS contains a Kannada vṛtti written in Śalivāhana Śaka 1821 by Cāmuṇḍarāya and to the vṛtti is appended a Kannada praśasti in detail'. But the very next moment the date mentioned therein

(Śa. Śaka. 1821) disappointed me. Could the date be wrong? Or could this Cāmuṇḍarāya be some other recent author who wrote this vṛtti? Or could it be that some furious lines in the MS may have led the editor to add this note? Only a close examination of the MS itself would throw light on these surmises.

After taking, thus, a critical survey of the various commentaries on the Gommaṭasāra, one is struck by a fact that the Kannada commentary of Keśavavarṇi, which is complete, thorough and the biggest in volume, still remains in the manuscript form, though its Sanskrit translation and the latter's Hindi version have come to light long back. The Manuscript Library of the Jaina Maṭha at Moodbidri alone possesses several MSS of the Gommaṭasāra with the Kannada commentary of Keśavavarṇi. Besides there are many other MSS of the Gommaṭasāra with the Kannada commentaries noted anonymously.[18] With all these in view, I would irresistably appeal that some capable Oriental or Jaina Institute should have this great Kannada commentary of Keśavavarṇi critically edited by some competent scholar and publish it soon, so that the importance and value of the Gommaṭasāra would stand out in their perfection. Moreover, this project may also throw some light on the alluded deśī attempt - a vṛtti, pratilipi or chāyā - in respect of the Gommaṭasāra by Cāmuṇḍarāya.[19]

■

REFERENCES AND NOTES

* Published in the Gommaṭeśvara Commemoration Volume, Śravaṇabeḷgoḷa, 1981.

1. Epigraphia Carnatica, Vol. VIII (Nagar Taluka), inscription No. 46 (c. 1530 A.D.)

2. The beautiful picture, as found in the old manuscript of the nicely illustrated on a leaf in the introductory part (after p.xxxviii) of the Dravya-Saṅgraha, Sacred Books of the Jainas. Vol.I, Arrah 1917, very well gives the ideas of this possibility.

3. (i) Pub. in S. B. B. J. Series, Vol. I, arrah 1917.
(ii) Some scholars like Pt. J. K. Mukhtar, however, hesitate to attribute the authorship of this work to Ācārya Nemicandra. Vide Intro. to Purātana- Jaina-Vākyasūci. Sarsawa 1950, pp. 92-94.

4. Pub. by Gāndhī Nathāraṅgaji, Bombay 1911.

5. Pub. in Rājacandra Jaina Series, Bombay 1927 and Saṁv. 1985; in S. B. J. Series Vols. V (1927), X (1937); and in Gāndhi Haribhāi Devakaraṇa Jaina Series, Calcutta.

6. (i) Pub. in Rājacandra Jaina Series, Bombay 1916.
(ii) Many a time, immediately after this work, Kṣapaṇasāra is also enumerated and attributed to this author. But, in fact, it is the name of the Sanskrit commentary on the 3rd Adhikāra of the Labdhisāra written by Mādhavacandra Traividyadeva.

7. (i) Ācārya Nemicandra himself refers, in his own peculiar way, to this fact in gāhā 397 of the Gommaṭasāra (Ka. Kā.): jaha cakkeṇa etc. As the Cakravarti conquers the 6 parts (of the Bharatakṣetra) with his Cakra without any hindrance, so the six-fold (Scriptiral Work) has been duly mastered by me with the Cakra of (my) intelligence.
(ii) And his epithet (Siddhānta Cakravarti) appears to have accrued from this statement.

8. Brahmadeva has commented in Sanskrit on the Dravya-saṁgraha and Mādhavacandra on the Trilokasāra and the Labdhiṣāra. Manuscripts of Kannada commentaries on the Dravyasaṅgraha and the Labdhisāra by Keśavavarni and Bālacandradeva are noted in the Kannada Prāntiya Tāḍapatriya Granthasūci, Bhāratīya Jñanapīṭha, Kashi 1948.

9. Pt.J.K.Mukhtar holds that a number of other commentaries on this great work, possibly written during the past few centuries, have not come down to us. Vide op. cit., p.91.

10. Vide Jīvatattva Pradīpikā on Gommaṭasāra : Its author and date, Indian Culture, Vol. VIII-I, 23-33.

11. As noted by R.Narasimhachar in Kavicarite Vol.1, Bangalore 1923, pp.46-49.

12. Ibid.

13. Jaina Sāhitya Aur Itihāsa, Bombay 1956, p.269.

14. Op.cit., pp.90-91.

15. Editor's translation of gāhā 972, S. B. J. Vol. X, Lucknow, 1937.

16. Op.cit., p.91.

17. On p.6.

18. Could any one of these turn out to be with a vṛtti or chāyā of Cāmuṇḍarāya?

19. After completing this paper, recently I learnt, with pleasure, that the Bhāratīya Jñānapīṭha is publishing shortly Keśavavarṇi's Kannada Commentary on the Gommaṭasāra as edited by the late Dr.A.N.Upadhye, from whom I could have no chance to get this happy information then.

33

SOME OBSERVATIONS ON CĀVUṀḌARĀYA PURĀṆA

It is now an established fact that the earliest cultivators of the Kannada language for literary purpose were the Jainas. As early as the beginning of the present century of the Christian era, Buhler pointed out that the foundations of literary Kannada and also of Tamil and Telugu, were laid down by the Jaina monks.[1] The roots of this work ultimately go back to a distant past of 300 B.C., when the first colony of the Jaina monks was established at Śravaṇabeḷgoḷa in Mysore by the Jaina Saṅgha that migrated from the North under Bhadrabāhu I.[2] Within years of this great event the Jaina monks may have commenced their preaching and teaching in Kannada and, thus, gradually enriched it and given it a literary form. Unfortunately, the early line of such development cannot be traced. Yet Kannada literature, found in inscriptional form, dates back from the 5th cen. A.D.[3] And there is sufficient evidence to show that prior to the 9th cent. A.D. Kannada possessed rich and manifold literary forms, in prose, poetry and mixture of both, composed by several great literary figures like Vimala, Udaya, etc. The forms of 'cattāṇa' and bedaṁḍe' which have not come down to us, were distinct and peculiar to Kannada. The first available Kannada work, the Kavirājamārga, of Nṛpatuṅga (814-877 A.D.), the Rāṣṭrakūṭa king and disciple of Ācārya Jinasena, proudly

supplies us this important information.[4] Moreover, this work, being on rhetoric, naturally presupposes earlier forms of literature. The late Mahāmahopādhyāya R.Narasimhachar evaluates the Jaina hold on the Kannada language and literature in the following words: "The earliest cultivators of Kannada language were Jainas. The oldest workers of any extent and value that have come down to us are all from the pen of the Jainas. The period of Jaina predominance in the literary field may justly be called the Augustan Age of Kannada literature. Jaina authors in Kannada are far more numerous than in Tamil. . . . . Besides Kāvyas written by Jaina authors, we have numerous works by them dealing with subjects such as grammer, rhetoric, prosody, mathematics, astrology, medicine, veterinary science, cookery and so forth. Altogether the number of Jaina authors in Kannada is nearly two hundred."[5]

During the 10th cent. A.D., which happened to be a period of considerable literary activity of high quality for the Jaina scholars in different languages, Sanskrit, Prakrit and Kannada, there flourished a Kannada author, the great Cāmuṇḍarāya, who got the world-famous colossal image of Bāhubali cut into the hillock at Śravaṇabeḷgoḷa. He was minister and general under the Gaṅga rulers between 961-984 A.D. The celebrated Ajitasena was his preceptor and he was a close disciple of Ācārya Nemicandra,[6] known as the Siddhānta-Cakravartin (Spiritual Monarch, who conquered the continents of Scripture). Cāmuṇḍarāya was a very interesting personality. Besides his being a brave general and trusted minister, he was second only to his preceptor, King Rācamalla, in encouraging the Jaina Faith.[7] Among his numerous honourific titles, 'guṇaratnabhūṣaṇa' and 'kavijanaśekhara'[8] deserve special mention in this context. He was also patron of the eminent Kannada poet Ranna. In the words of Dr.Saletore, "A braver soldier, a more devout Jaina, and a more honest man than Cāmuṇḍarāya Karnatak had never seen."[9]

This great Cāmuṇḍarāya composed his Cāvuṇḍarāya Purāṇa in 978 A.D.[10] Among the so far available works, it is supposed

to be the first prose composition in Kannada and an 'excellent specimen' of the period. It is also known as Triṣaṣṭilakṣaṇa-mahāpurāṇa and gives accounts of the 24 Tīrthaṅkaras and other great personages of the Jaina hagiology. In the introductory part of the work, the author states that this work was first written by Kūcibhaṭṭāraka and the same subject was handled later by a galaxy of great teachers like Śrīnandi, Kaviparameśvara, Jinasena, Guṇabhadra etc. and that the same work he composed in Kannada for the benefit of the liberable souls at large.[11] Only a portion of Ādipurāṇa has so far been published, first in 1918 and, then, revised in 1928.[12] I propose to present in this paper some observations mainly regarding the Prakritic influence on the language of this part of the published text.

Cāmuṇḍarāya, as noted above, was a devout Jaina and a close disciple of Ācārya Nemicandra whose five works in Prakrit (viz., Jaina Śauraseni), particularly the Dravya Saṅgraha and the Gommaṭasāra, stand in high esteem and reverence among the pious Jainas even today. Gommaṭasāra is said to have been composed for explaining the essence of the Jaina doctrine to Cāmuṇḍarāya.[30] Moreover, when the Gommaṭasāra was being composed by his guru, Cāmuṇḍaraya prepared on it a Kannada Commentary called Vīramattaṁḍī,[14] which, unfortunately, has not come down to us.[15] All these points undoubtedly go to indicate that Cāmuṇḍarāya had at least some working knowledge of, though not high proficiency in, the Prakrits. Therefore, it is quite natural if his Kannada composition has been influenced by them.

Though the Cāvuṁḍarāya Purāṇa contains some rare ancient Kannada words like toṭṭu (66.1), maraluṁdu (p.107-20), verbal forms like paḍedoṁ (p.36.11), adoṁ (p.36.15)[16] and expressions in native words, like 'sattaṁ puṭṭaṁ koṭṭaṁ keṭṭaṁ' (p.19.11) etc., its language, on the whole, is highly Sanskrit-ridden. One of the

reasons may be that the works of Jinasena and Guṇabhadra are the author's main sources and the other that he may have had some special aptitude for Sanskrit in which he has composed his Cāritrasāra. At times, his sentences or clauses become strings of Sanskrit words with Kannada pronouns, verbs, gerunds or case-terminations just added to them; and yet, his style shows admirable ease and polish. For instance:

1. avikāriyembom bhrū lalāṭa nayana nāsāpuṭoṣṭa śiraśśirodhara karacaraṇodara vikāra virahitanuṁ (pp.8.24-9. 1-2).
2. nija tuṁḍadim tanna nāmakṣaramaṁ baredu (pp.86. 24-87. 1).
3. idādeśa kaṁbaḷamemdu madanadāhanasṁtapteyādoḷ (p.105. 14-15).

The language of this work shows some noteworthy Prakritic influence also. It is interesting to know that Cāmuṇḍarāya refers here along with several scriptural works, to Ācāra (p.7.17), Prajñapti (p.7.18) and Ārādhanā (p.24.8) which are obviously the Mūlācāra of Vaṭṭakera,[17] the Triloka Prajñapti of Yativṛṣabaha[18] and the Bhagavatī Ārādhanā of Śivarya,[19] all of which command great reverence among the Digambaras even today. Further, he proudly and respectfully refers - perhaps following tradition as the nature of the wore would expect - to the Ardhamagadhi language more than once:

aśeṣa bhāṣā svabhāva sarvārdhamāgadhī (p.67. 100).

and

vividha bhāṣā svabhāvakārdhamāgadhī (p.185. 10).

Then we find three Prakrit verses quoted in this work:

1. Verse No. 30 (p.40) : Dasu heṭṭhimāsu puḍavisu etc.
2. Verse No. 31 (p.42) : Dassaṇa vada sāmāyiya etc.
3. Verse No. 45 (p.56) : Paḍigahamuccaṭhāṇaṁ etc.

All these three have come down to us in corrupt form.

The first appears to be in Jaina Śaurasenī and could not be traced to any available source. The second and third are also in Jaina Śaurasenī, the sources of which have been already noted by Dr.Upadhye.[20] The second verse also appears in the Gommaṭasāra, gāhā 477,[21] which, too, may be a quotation from Kundakunda's Dvādaśānupreksa (gāhā 69) noted by Dr.Upadhye. Regarding the third verse, what Dr.Upadhye has observed is exactly correct: This verse cannot, on the grounds of chronology and imperfect identify, be from Vasunandi's Śrāvakācāra. Further investigation on my part has carried the source of this verse to the point that it exactly agrees with that verse which has been quoted from some unknown ancient work, by Prabhācandra in his commentary on the Ratna Karaṇḍaka.[22]

Besides, the Cāvuṁḍarāya Purāṇa contains several Prakrit words diffused all over the text. At this juncture, we have to remember the religio- historical background at which Prakrit words may have begun to enter Kannada through the early Jaina monks and teachers who had come forward to cultivate it so that they could use it, at first, for the propagation of their regligion. Prakrit words like dhamma, sagga, samaṇa etc., may have straightway reached the ear of the laity through sermons or religio-social contects and, in course of time, settled on the popular tongue and, later, cnetered into literature too. Others may have entered the new language through the pen of Jaina teachers and enlightened lay-disciples like Cāmuṇḍarāya himself. Similar possibilities, along with the theory of the Prakritic influence on the Kannada vocabulary have been suggested, with instances, by Dr.Upadhye in his paper 'Kannada words in Desī Lexicons'[23] and in the Mysore University Special Lectures, Series No.9, on Pāli and Prakrit.[24] With these considerations in mind, the Prakrit words in the Cāvuṇḍarāya Purāṇa may be classified under four categories:[25]

(i) Prakrit words which are not listed as Tadbhavas by Keśirāja (1260 A.D.), the Pāṇini of the Kannada

language.

(ii) Those that are listed as Tadbhavas (Sanskrita-bhavas) by Keśirāja.

(iii) Those that are listed as Tadbhavas (Sanskrita-bhavas) by Keśirāja but are actually Prakrita-bhavas.

(iv) Those that are Prakrita-bhavas and are not listed as Tadbhavas by the same grammarian.

I

These are the Jaina cosmographical and dogmatical terms in Prakrit:

heṭṭhima (p.39.2) Skt.adhastana-lower.

uvarima)p.31.23)[26] uparistana - upper.

saṁthāra (p.24.8)[27] Skt.saṁstara-bed of the Ārādhaka.

II

This category may raise a problem as to whether Kesiraja listed these words as they entered Kannada from Prakrit or as borrowed from Sanskrit with the requisite phonetic changes; and it is very difficult to decide this. But this much is certain that Keśirāja, in Ch.VIII, called Apabhraṁśa, of his Śabdamaṇidarpana,[28] has collected words which he found in usage (lokarūḍhi : S.252) at and prior to his time. His statement, in S.253, that he is giving Tadbhavas as derived from Sanskrit is rather conventional, for several of these words are found to be nearer to Prakrit than Sanskrit : Under S.276 (m g), he gives that Yamunā-Jagune. This phenomenon, or its single illustration, presented by the grammarian can hardly be brought under any principle of linguistic change, if we only stick to the conventional ssumption that the word Jagune has been derived from the Skt.Yamunā. Therefore the word Jagune seems to have come from the Prakrit Javuṇā[29] the masalised 'v' of which is foreign to the Kannada ear and tongue; and hence the occurrence of the change v>g, which is much more possible on physiological grounds than m>g. Then biyadi, under S.254, is no doubt from the Skt.vyādhi, but bagga, under S.261, is much more likely to come from the

Prakrit vaggha than the Sanskrit vyāghra. Moreover there are some words mayaṇa (Skt.madana) and paya (Skt.pada), given under S.267, which are obviously Prakrit words and which, as Tadbhavas in Kannada, do not suit the genius of that language and hence, appear to have been dropped from usage later. Kannada, which possesses kadana and baḍḍuku as its native words, had no need of simplifying, while adopting, the Sanskrit madana and pada, with 'y' sruti, as mayana and paya. This indicates that Keśirāja may be giving these two words as found to have been used in some Kannada work with much Prakritic influence. Under these circumstances, it would not be out of place to list these words as Prakrit and to hold that they entered Kannada before and during 978 A.D. when this work was composed :[30]

jasa (p.1. v.3, p.2. v.8); miga (p.13.22);
sagga (21.14); jāva (p.25.11); ittige (p.38.2);
sejje (p.38.22); sivige (53.15, p.79.15);
sūla (p.96.3); saṁkale (p.97.7, 100.21 etc.).

III

The propriety of this category has been noted above:
lakke (p.114.22 etc.), Pkt. lakkha;
suragi)p.21.1), Pkt. churīyā (gā);
seṭṭi (p.37.2, 8), Pkt. seṭṭhi;
vinnāha (p.29.19 etc.) Pkt. viṇṇāṇa.

IV

Under this category may be brought the following words. Among these, words like guḍḍa were once a puzzle to scholars.[31] The word pāguḍa, which is a very favourite one among the early Jaina authors, is very interesting. It appears to be a back-formation into Kannada from the Prakrit pāhuḍa (Skt.prābhṛta). The line of phonetic development may be : pāhuḍa > pāghuḍa > pāguḍa. The Prakrit pāhuḍa may have been pronounced with a peculiar stress on 'h', which may have been heard by the Kannada man as

paghuda and adopted it as pāguḍa. dropping the aspiration which does not suit the genius of his tongue.

guḍḍa (p.4.v.20), Pkt. (D) khuḍḍaga;

keḷi (p.32.11), Pkt. Kīlā;

taḷāra (p.97.7) Pkt.taḷāra;

Naṭṭuva (p.97.10), Pkt.Naṭṭumatta;

pāguḍa (p.111.8), Pkt. pāhuḍa;

Lastly, and in a passing manner, some of the readings of the text of this work deserve special notice. These are obviously the scribal errors passed on by the editors. Such readings together with their corrections are noted below:

1. nidhānaṁgeydu (p.31.7 and p.89.10): nidānaṁgeydu-having entertained a desire for worldly reward
2. samādhāna vidhānadiṁ (p.3.v, 15): samādhi vidhānadiṁ - by the rite of ṣamadhi.
3. ārādhaneyiṁ arcisi (p.24.8) : Ārādhaneyaṁ arcisi-having adored the Ārādhanā (i.e, Bhagavatī Ārādhanā).
4. vīrasaṁsthārūḍhanāge (p.24.8): vīrasaṁthārārūḍhanage - having set himself on the bed of the Ārādhaka.
5. avamōdārya (p.21.22): avamodarya- the name of a vow.[32]
6. aprāsaka (p.72.14): aprāsuka - not free from living beings.
7. prāsaka (p.73.15, p.98.4): prāsuka-free from living beings.
8. bōdhe (p.114.4): bōdhi-inclination towards liberation.

REFERENCES AND NOTES

* Paper presented at the Seminar in Parkrit Studies organized by the Shivaji University, Kolhapur, in May, 1968 and published in the Journal of Karnatak University (Hum.), Volume XII, 1968.

1. The Indian Sect of the Jainas, Eng. Tr. by Burgess, London 1903, p.22.
2. (i) Dr.P.B.Desai, on the strength of epigraphical evidence backed by literary traditions, proposes that Jainism commenced its southward journey as early as 6th Cent.B.C.: Jainism in South India and Some Jaina Epigraphs, Solapur, 1957, p.18. (ii) Shri K.P.Jain observes that South India had already followers of the Jaina Law before the great Jaina Migration of the Maurya period: The Antiquity of Jainism in South India, Indian Culture, Vol.IV, pp.512-516.
3. The earliest datable Kannada inscription, found at present, is that of Kākusthavarman at Halmidi of C.450 A.D. Sources of Karnatak History, Vol.I, by S.Shrikantha Shastri, Mysore Universisty 1940, Intro.p.xx.
4. Kavirājamārga, Bangalore 1898, verses 27-32.
5. History of Kannada Language, Mysore University, 1940, pp.65-66.
6. The ocean in the form of Cāmuṁḍaraya was raised high by the spotless moon in the form of Ācārya Nemicandra: Gommaṭasāra, Lucknow 1937, gāha 967.
7. S.B.345: Kavicarite, Revised edition, Bangalore 1961, p.47.
8. S.B.281: Kavicarite, p.48.
9. Medieval Jainism, Bombay 1938, p.102.

10. (i) The controversy raised by some scholars that Ranna might have composed this work, seems to have subsided with the acceptance of Prof.B.M.Shrikanthayya's suggestion that "Ranna's revisionist hand might be suspected" in it. Vide Cāmuṇḍarāya and his literary predecessors, by Dr.A.N.Upadhye, Journal of the Karnatak University, Hum.VI. 1960, pp.125-136.

(ii) He also composed a Sanskrit work colled Cāritrasāra, published in the Manikacandra Digambara Jaina Granthamala, No.9, Bombay 1917.

11. (i) Verses 24-25. (ii) For details about these predecessors of Cāmuṇḍaraya, see Dr.Upadhye's paper noted above.

12. (i) Both by the Karnataka Sāhitya Pariṣattu, Bangalore.

(ii) All my references, hereafter, will be to the revised edition.

13. Vide History of Indian Literature, Vol.II, by M.Winternitz, Calcutta 1933, p.586.

14. (i) Gommaṭasāra, Lucknow 1927, gāhā 972.

(ii) Vīramārtaṇḍa was one of the many titles borne by Cāmuṇḍarāya. This one was conferred on him by king Racamalla when he displayed his valour in the battle with the Noḷambas; Cāvuṁḍarāya Purāṇa, closing part, passage cited in Kavicarite, p.48 and intro. to Cāvuṇḍāraya Purāṇa, p.ii.

15. Pt.Premi thinks that the anvaya of this gāhā is not clear. This commentary must be, if at all it exissts, other than the Karnataka vṛtti used by Keśavavarṇi for his Sanskrit Commentary. It is also possible that Cāmuṇḍarāya may have written a Kannadatranscription (pratilipi) of Gommaṭasāra, Jaina Sāhitya Aur Itihā., Bombay, 1956, p.269, Foot No 1.

16. All these are also found in the works of Pampa and Ponna composed a little earlier.
17. The author Vaṭṭakera is thought to be associated with one of the three places in Karnatak bearing similar names: (i) The modern Betgeri in Dharwar district. (ii) A part of Śravaṇabeḷgoḷa, (iii) Some village near Kārikal. Vide Jaina Sāhitya Aur Itihasa, pp.548-49.
18. This work on Jaina cosmography was composed in Karnatak. Vide Pali and Prakrt. by Dr.A.N.Upadhye, Mysore University Special Lectures Series. No.9, Mysore 1965, p.3.
19. This huge work is mainly connected with the Jaina way of meeting death-the goal of each liberable soul. In a family like Cāmuṇḍaraya's, this work would have been one of adoration.
20. Cāmuṇḍarāya and his Literary Predecessors, J.K.U.Hum.IV, 1960, pp.125- 136.
21. Gommaṭasāra, Lucknow, 1927.
22. Noted from Ratnakaraṇḍaka Śrāvakācāra, Jivarāja Jaina-Granthamālā, Kannada No.1, Solapur 1960, p.252, fn.1.
23. Annals of the Bhandarkar Oriental Research Institute, Vol. XII, Part III, 1931.
24. Mysosre University 1965.
25. The lists of words coming under all these categories are not claimed to be exhaustive.
26. The reading in the text is uparima which appears to be faulty. Gommaṭasāra Jivakanda 601, contains this word as well as heṭṭhima.
27. The reading in the text is (vīrasaṁsthā) which is obviously wrong.
28. All my references regarding this work are to the edition of Kittel, Mangalore 1920.
29. Vide Introduction to Ardhamagadhi, by Dr.A.M.Ghatge,

Kolhapur 1946, p.31.

30. (i) It may be noted that a scientific classification of the Tadbhavas in Kannada was proposed by R.Narasimhachar long ago. History of Kannada Language, Mysore University 1934, pp.116-121.

(ii) Another point to be noted here is that in this work the side-by-side usage of Sanskrit equivalents of some of the Prakrit words is also found. Hence such Prakrit words, along with the native ones, may represent the colloquial element in the author's expression.

31. Vide Niśidhi and Guḍḍa, by J.F.Fleet, Indian Antiquary, Vol.XII, pp.99-104.

32. Bhadrabāhu I is said to have submitted himself to Samādhimaraṇa by undergoing this vow: Ārādhanā, Sholapur edition, gāhā No.1544.

34

PRAKRIT QUOTATIONS IN THE CĀVUṄḌARĀYA PURĀṆA

Cāmuṇḍarāya was a very great and interesting personality of medieval India from various points of view viz., historical, religious and literary. He was an able minister and brave general under the Gaṅga rulers of Karnatak between 961 and 984 A.D. He encouraged the Jaina Faith with a zeal which was only next to that of some of those rulers. It is he who got the world-famous colossal image of Bāhubali created on the Vindhyagiri at Śravaṇabeḷgoḷa. He was a pious royal follower of the great Ācārya Nemicandra, generally known as Siddhānta Cakravarti, who composed a few religious works in Prakrit with the specific purpose of instructing this royal lay disciple in the essential tenets of Jainism. Cāmuṇḍarāya also patronized the eminent Kannada poet Ranna. Besides he himself was a literary figure of no mean order.[1]

Some three works are attributed to him:

(i) Cāritrasāra in Sanskrit[2]

(ii) A Vṛtti on, or a Pratilipi or Chāyā of the Gommaṭasāra in Kannada[3]

(iii) Cāvuṁḍarāya Purāṇa or Triṣaṣṭi Śalākā Puruṣa Purāṇa in Kannada[4]

The Cāvuṁḍarāya Purāṇa was composed in prose by the

great Cāmuṇḍarāya in 978 A.D. It narrates the accounts of the 24 Tīrthaṅkaras and other great personages of the Jaina hagiology. It is mainly based on Ādipurāṇa of Jinasenācārya and the Uttarapurāṇa of Guṇabhadrācārya.[5]

Cāmuṇḍarāya tells us in the introductory part of this work that he composed this work in Kannada for the benefit of the liberables (bhavyas). Chronologically this work stands next to the Vaḍḍārādhane in the old Kannada prose literature. Though several native words and idioms arae found spred all over the text of this work, on the whole its language is highly Sanskrit-ridden. Besides it also shows considerable prakritic influence. The author respectfully refers to a few ancient Prakrit works like Ācāra,[6] Prajñapti[7] and Ārādhanā[8] which are obviously the Mūlācāra, the Trilokaprajñapti and Mūlārādhanā. There are also found in the text of this work Prakrit words lik heṭṭhima, saṁthāra, jasa, miga, sagga etc. and words with Prakritic influence like guḍḍa, pāguḍa etc.[9] Moreover, there are found several Prakrit verses, quoted at requisite contexts, along the course of the whole text.[10] Following is the alphabetical index of the gāhās quoted in this work:

1. Agahidamissaṁ . . . . (p.273)
2. Osappiṇī (p.274)
3. Nanadirayaṇaṁ (p.297)
4. Nirayāvu (p.275)
5. Dasu heṭṭhimasu (p.28)
6. Duonadaṁ (p.243)
7. Daṁsaṇavada Sāmāyiya (p.30)
8. " " (p.211)
9. Paḍigahamucca (p.39)
10. Savvammi (p.274)
11. Savve Payaḍi (p.276)
12. Savve vi poggalā (p.274)

All these gāhās are quoted by the author without making any reference to any of the sources and in the manner that each of these appears to form a part of the body of text itself. All these gāhās have come down to us in very corrupt form, obviously owing to the ignorance of Prakrit on the part of several persons in the generations of copyists of the manuscripts. Such ignorance is very well reflected in quotations Nos.7 and 8 above: Both of which are the same quoted gāhās but corrupt forms in the text of the two differ widely. Moreover the technique of indicating a cluster by a bindu in old Kannada manuscripts and the genuine bindu in the gāhās, have further confused the editors of all the three editions of this work in arriving at the right readings of some words in these quotations.[11] This made my problem of reconstructing the gāhās or parts of the gāhās still harder; and without such reconstruction, my attempt at tracing them to their sources could have been just a misadventure. Hence in respect of same words in these quotations, I tried to replace the cluster-indicating bindu (in the Kannada script of the text) by the right cluster[12] and, then, go ahead.

Coming to the sources of these quotations, Dr.Upadhye has already noted the sources of quotations Nos. 7-8 and 9 as gāhā No.69 in Kundakunda's Bārasa Aṇuvekkhā and as gāhā No.225 in Vasunandī's Śrāvakācāra respectively, with a remark that the latter verse is also a quotation in Vasunandi.[13] We should also remember that at that time there was available in print only the portion of Ādipurāṇa, in which quotations Nos.5, 7- 8 and 9 only were available.

My attempt at tracing these quotations to their respective sources has borne fruit as follows:

Quotation No.1 Agahidamissaṁ etc., is gāhā 559 in the Jīva Kāṇḍa of the Gommaṭasāra.[14] Qt.No.2 Osappiṇī etc., is gāhā 27 in the Bārasa Aṇuvekkhā (Ba. A.) of Kundakunda.[15] Qt.No.4 Nirayāvu etc., is gāhā 28 Ibid. Qt.No.6 Duonadaṁ etc., is gāhā No.104 in the Mūlācāra of Vaṭṭakera.[16] Qt.Nos. 7-8 Daṁsaṇavada

Sāmāyiya etc., is also gāhā 477 in the Jīva Kāṇḍa of the Gommaṭasāra.[17] Qt.No.10 Savvammi etc., is gāhā 1776 in the Mūlārādhanā of Śivārya.[18] It is also gāhā 26 in Bā.A. Qt.NO.11 Savve payaḍi etc., is gāhā 29 in Bā.A. And Qt.No.12 Savve vi poggalā etc., is gāhā 25 in Bā.A. again:[19] Qts.Nos.3 and 5, however, yet remain to be traced to their sources.

Thus Cāmuṇḍaraya's main sources for his Prakrit quotations are:--

(i) The Mūlārādhanā of Śivārya (c.1st Centursys A.D.,)
(ii) The Mūlācāra of Vaṭṭakera (c.2nd Cent.A.D.)
(iii) The Bārasa Aṇuvekkhā of Kundakunda (c.2nd Cent.A.D.)
(iv) The Gommaṭasāra of Nemicandra (10th Cent.A.D.)

We already know that Cāmuṇḍarāya has respectfully referred to the mūlārādhanā and the Mūlācāra in the early part of his work. As a pious lay disciple and receiving proper instruction in the essential tenets of Jainism at the feet of his revered teacher, he must have been acquainted with the Bārasa Aṇuvekkhā of Kundakunda. The Gommaṭasāra was specially composed for him. Moreover he had the credit of producing some deśī (Kannada) work (Pratilipi or Chāyā) concerning it.[20] Hence, it appears, he was quite pleased to draw upon all these four sources for most of his Prakrit quotations so as to make his Kannada work much more venerable for the liberable readers. Moreover these Prakrit quotations reflect Cāmuṇḍarāya's scholastic equipment with the knowledge of the Jaina Pro-canonical works, the credit of possessing which, really, must go to his teacher, Ācārya Nemicandra-the Siddhānta Cakravarti.

■

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1. (i) It is interesting to note at this context that 'Kavijanaśekhara' was one of the several honourific titles of Cāmuṇḍarāya.

   (ii) These titles, some fifteen, have been enumerated at the close of his Cavuṁḍarāya Purāṇa.

2. Published in the Manikchand Digambara Jaina Granthamala, No.6, Bombay, 1917.

3. (i) This has not come to light so far, but is known by reference by Ācārya Nemicandra in gāhā No.972 of Karma Kāṇḍa of his Gommaṭasāra.

   (ii) Formerly it was believed to be a Kannada vṛtti on the Gommaṭasāra, on which the Sanskrit commentary was based.

   (iii) Pt.Premi thinks that it could not be a vṛtti but a 'Pratilipi' in Kannada. Vide Jaina Sāhitya aur Itihāsa, Bombay 1956, p.269.

   (iv) Pt.J.K.Mukhtar holds that it could rather be a Kannada 'Chāyā' of the work. Vide Intro. to Purātana-Jaina-Vākyasuci, Sarsawa, 1950, pp.90-91.

4. (i) Only the portion of Ādipurāṇa was published by the Kannada Sāhitya Pariṣattu, Bangalore, in 1918 and the same was revised in 1924.

(ii) Recently the whole work, entitled Triṣaṣṭi Śalākā Purrṣa Purāṇaṁ, was edited by Dr.B.S.Kulkarni and published by the K.R.I., Karnatak University, Dharwad, 1975.

5. For details on this point, vide Dr.A.N.Upadhye's 'The Predecessors of Cāmuṇḍrāya, Journal of the Karnatak-University (Humanities), Vol.IV.

6. (i) p.6., (ii) All such references are to the pages of the Triṣaṣṭi Śalākā Puruṣa Purāṇaṁ.

7. p.6

8. p.17

9. For detailsin this regard vide my paper, 'Some Observations on the Cāmuṇḍarāya Purāṇa, Journal of the Karnatak-University (Humanities), Vol.XII.

10. Similarly are also found many Sanskrit verses quoted here.

11. As a result the very reading of such words sounded to me at first un-Prakritic and made no meaning.

12. As could be seen in the index above too.

13. vide loc.cit.

14. Rāyachand Jaina Granthamālā, Bombay edition.

15. Comprised in the Ṣaṭprābhṛtādi Saṅgraha, Pub.M.D.J. Series, Bombay.

16. Pub. in the M.D.J.Series, Bombay.

17. S.B.J.Series, Vol.V, Lucknow, 1927.

18. Vide the Solapur edition.

19. Pt.J.K.Mukhtar notes that the five gāhās of the Bārasa Anuvekkhā (25 to 29) are quoted in the commentary on S.10 of Ch.II in the Sarvārthasiddhi of Pūjyapāda. Vide Op.cit., p.13.

20. As stated with pride by his own teacher. Vide Gommaṭasāra (Karma Kāṇḍa) gaha 972, S.B.J.Series, Vol.VI.

35

PRAKRIT LANGUAGES AND LITERATURE

Language is a medium or vehicle of thought and a full-fledged language is said to date from the Azilian culture which is assigned to the approximate period between 15,000 B.C. to 8,000 B.C.[1] Hence we can safely say that the invading Āryans stepped on the Indian soil with a full-fledged language about the beginning of the second millenium B.C. We cannot say anything about when and how they tried their hand at producing literatre which is defined as "the permanent record of memorable speech."[2] but we do know that by c.1,500 B.C. they composed and left for us the Ṛg-veda which stands as the earliest known record of human knowledge.

What language did the invading Āryans speak? How many dialects did their community of speakers use? How possibly did the literary Vedic emerge out of them?

Many such questuqns have exercised and are still exercising the minds of scholars in this field. Different opinions are held on these and other allied problems. It is interesting to note that Pāṇini (c.700 B.C.) called the language of the Vedic texts Chāndasa. Nowhere in his great grammatic work does he mention the term Sanskrit which is said to have come into currency by the time of the Rāmāyaṇa. Nor does he mention the term Prākrit anywhere

in it. The theory that from Vedic descended classical Sanskrit and from classical Sanskrit descended Prākrit, is held to be unscientific because several linguistic features of the Vedic language are nearer to those of Prākrit than to the corresponding ones of Sanskrit; and a number of Prākritisms are surprisingly found in the Vedic literature itself. Jules Bloch rightly holds that the oldest language, which was considered sacred, gave a model, but not birth to the latter viz., Classical Sanskrit,[3] Similarly Sanskrit cannot be the basis for Prākrit as is stated by some grammarians and scholars. Hence Prākrit can be interpreted as the natural language of the masses and Sanskrit as the refined or cultivated language of the śiṣṭas, the elite, who used if for literary purpose in the early days.

Leaving aside the elaborate discussions advanced on this topic by eminent scholars in India and abroad, I may quote here Dr.P.L.Vaidya's view presented about two decades ago in simple but lucid words : "Prākrit is the oldest and natural language of Indian people, spoken by all from their childhood, out of which Sanskrit, the polished language of the cultured classes has developed. Some of you may feel that this is a startling statement made to magnify the importance of the Prakrit language. Far from it, there are evidences available to prove my statement; and they are culled from the oldest and most reliable works in Sanskrit itself. If you take the Mahābhāṣya of Patañjali (2nd century B.C.), you find the words like goṇā and goṇī, which mean a cow, are mentioned by Patañjali, the great grammarian and champion of Sanskrit, who asks his listeners not to make use of these words, as they are Apabhraṁśa, degraded, and as such unfit to be used by cultured classed at least on sacred occasions like the performance of a sacrifice. But words like goṇī, goṇā, goṇa were so popular and current among the people, that completely banning their use became impossible, and so they made it a rule, recorded by Patañjali himself or by his immediate predecessors that one must not use such words at least on sacred occasions: yajña-karmaṇi nāpabhrṁsatavai. Later classicists like Bhartṛhari went a bit further

and enunciated a theory that Prākrit words, so numerous and current among the vast population, are incapable of carrying any meaning by themselves, but they do have a meaning through the medium of Sanskrit only. To make the point clear, they mean to say that words goṇā, goṇī, goṇa do not convey to the listener the meaning of a cow or bull directly, but only through the medium of Sanskrit. Their equation is thus : goṇī : gau. I do not think it requires any elaboration to prove that the natural language of the people of Āryāvarta at least was Prākrit out of which the polished language Sanskrit has developed."[4]

All this means that when the Vedas were composed by the priestly class, there were also, spoken at home and owing to social strata and tribal groups etc., popular dialects or Prākrit dialects current among the masses. Later classical Sanskrit assumed the status of Vedic and Prakrits continued their further journey until when Mahāvīra and the Buddha picked up an outstanding regional dialect (Ardhamāgadhī or Western Prācyā) for preaching their religious tenets and moral principles to the people at large. This was an important event in the cultural history of India, because a spoken dialect (Ardhamagadhi or Western Prācyā)[5] got for the first time the status of being the medium of religious and ethical preachings and teachings and, hence, had the change of being cultivated, and the outcome was the appearance of the great Pali and Ardhamagadhi Canons and the Pro-canon (of the Digambaras) in later days. But before the appearance of these canons Emperor Aśoka (300 B.C.) had already addressed his subjects in Prakrit through his well known Rock Edicts inscribed in the Brāhmī script found in the different parts of India even today.

Thus Prākrit also got literary status, gradually had its literary dialects and, thus, stood in rank with Sanskrit while the spoken dialects flowed on with the life of the masses. As days passed on, the difference between the literary Prakrits and the spoken dialects widened. By c.5th century A.D. both Sanskrit and Prakrit had almost the same stereotyped literary form and once again an attempt was made to raise the spoken dialect to a literary status

as a result of which Apabhraṁśa came up as a literary dialect. And at about the 11th century A.D., this same phenomenon of the 5th century A.D. got itself repeated only to give rise to the New Indo-Āryan literary languages like Hindi, Gujarati, Marathi, etc.[6] Thus we see that as the stream of the unfettered spoken dialects flowed on, there formed some literary islands and were left for posterity. Prof.Devendrakumar Banarji describes this phenomenon as follows: "Words are the grains of sands and drops of water forming the eternal stream; flowing from the beginning of creation, it will flow on till the end of the world. In it were formed the literary islands as the Vedas, the Upaniṣads, the Rāmāyana, etc."[7] But J.Vendryes' view of this phenomenon appears to me much more appealing. He compares the literary language to the formation of a film of ice on the surface of a river and then remarks : "The ice borrows its substance from the river, it is indeed the actual water of the river itself and yet it is not the river."[8] Therefore, we can call the various literary works in Vedic, in classical Sanskrit, in Prākrit and in Modern Indo-Āryan languages as literary islands formed and left by the stream of spoken dialects, or the permanent patches of film of ice on it. An approximate and compact chronological sketch, with no watertight compartments whatsoever, of all these literary languages of India can be drawn in the following table:[9]

I. Vedic and Classical Sanskrit : 1500 B.C. onwards

II. Prakrits : Inscriptional Prakrit, Pāli, Paiśācī, Saurasenī, Māgadhī, Ardhamāgadhī, Māhārāṭri, Apabhraṁśa, etc: 600 B.C. to 1100 A.D.

III. Modern Indo-Aryan Languages:
Hindi, Gujarati, Marathi, etc : 1100 A.D. to till today.

Thus we see that the Indo-Āryan speech has had a continuous and long history of life of about 3500 years. Dr.Katre observes : "Nowhere else can we see this unbroken existence of a stream of language, represented in the literature of its people from such hoary antiquity upto the present day; and in this sense Indo-Aryan is unique in the history of any language group in the world."[10]

And in this long history the Prakrits have played an important role by contributing their own significant mite to the cultural life of India, which fact is found reflected in their literature that is vast and varied covering a considerably lengthy period of about 1700 or 1800 years, from the days of Mahāvīra and the Buddha until c.11th century A.D. when the modern Indo-Aryan languages began to appear.

Thus after having a brief acquaintance of Prākrit languages and their literary evolution, let us, now, have a bird's eye-view of the outstanding realms of Prākrit literature and try to assess its contribution to the culture of this great country of ours.

The inscriptions of Emperor Aśoka (300 B.C.) are earliest available Prakrit records which deserve to be classed as literature. Moreover these inscriptions, as observed by Bloch,[11] are the first authentic documents marked and dated with a relative precision in the whole range of Indian History. They are more than thirty and are incised on rocks, boulders, pillars and walls of caves. The fourteen rock-edicts, found in seven recensions, are simple but forceful and they echo the great monarch's appealing voice. They depict the picture of the state and also reflect the monarch's great personality that championed the cause of Ahiṁsā and Peace and yearned for the welfare of the subjects. Amongst the numerous Prakrit inscriptions belonging to the post-Aśokan period, special mention may be made of the Hāthiguṁphā inscriptions of King Khāravela (2nd century A.D.) for their informative value and literary qualities. It is striking to note that inscriptions in India are all in Prakrit from 300 B.C. to 100 A.D.; and during this period Sanskrit was eclipsed by Prakrit, to which fact stand as the first witness, the Asokan inscriptions, clearly indicating that the official language of the then Magadhan Empire was Prakrit. Here, again, we should recapitulate what Dr.Katre Says : "These Prakrit inscriptions and coin legends continued for nearly eight centuries, and during the latter half of this period competed with Sanskrit, both as media of instruction and cultural languages."[12]

After inscriptions we enter the realm of canonical literature

which can be said to comprise the Ardhamgadhi canon and the Pro- canon of the Digambaras.[13] The Ardhamagadhi canon consists of 45 books composed in different periods, the texts like the Acaranga Sutra belonging to as early a period as 400 B.C. This canon, as is available now, was finally redacted and put to writing in 454 A.D. The subjects covered by these texts are encyclopaedic with religion, philosophy, metaphysics, ontology, logic, ethical teachings, moral exhortations, didactic tales, cosmography, historical and semi-historical legends, etc. The Pro-canon of the Digambaras is grnerally divided into four parts : (1) Prathamānuyoga, (2) Caraṇānuyoga, (3) Karaṇānuyoga and (4) Dravyānuyoga. The Ṣaṭkhaṇḍāgamas, the works of Śivakoṭyācarya, Kundakunda, Vaṭṭakera, Yetivṛṣabha, Yogīndradeva, Nemicandra, etc. are highly esteemed. The value of all these canonical works of the two sects lies in the fact that they laid down for the masses higher values of life like Ahiṁsā and other ethical principles, which influenced the contemporary and later life of the Indian people in respect of peaceful attitude, respect for others' views, vegetarianism, etc. Some scholars think that the roots of the modern political doctrine of non-violence go back to such teachings preserved in and handed over through these canonical works.[14]

A huge mass of commentorial literature in Prākrit has grown around the Ardhamagadhi canon (and also a part of the Pro-canon) taking the forms of Niryuktis, Bhāṣyas, Cūrṇis and other exegetical works from which arose, later, vast and varied types of narrative literature : biographies of religious celebrities, legendary tales of didactic motives, illustrative fables, parables, popular romances, fairy tales, Kathānakas, Kathākośas, etc. It may be noted in this context that the Prakrit languages replaced logical arguments by interesting fables, parables and other tales for illustrating religious doctrines and ethical principles more effectively and, hence, they could contribute their own to the field of fables, parables and other facets of story literature. It is noted that the Prakrit fable literature was the precursor to the Pañcatantra which has made a notable contribution to the world literature.[15] It is also an

established fact that Prakrit narrative literature has considerably influenced the modern Indian literature both Aryan and Dravidian and inculcated humanitarian values among the masses.

While moving in the field of Prakrit narrative literature, we can hardly ignore the great Bṛhatkathā of Guṇādhya in Paiśācī Prakrit (c.1st Century A.D.) which is lost beyond recovery, but three Sanskrit epitomes of which have come down to us. Being of secular nature, it stands in rank with the Rāmāyaṇa and the Mahābhāratha on the national level, in the sense that if the two great epics influenced the bulk of the literary output of India by their religious concepts of dharma and mokṣa, the Bṛhatkathā introduced a pure romantic concept in Indian literature as a whole - both oral and written. A number of folk-tales, some of which are found still in the oral traditions of modern Indian languages, have their ultimate sources in the Bṛhatkathā. Several interesting Sanskrit dramas like the Mṛcchakaṭikaṁ and the Svapnavāsavadattaṁ and their romantic episodes are based on the legendary tales in it. Its high popularity led it to its different versions as found now in Sanskrit, Prakrit[16] and Tamil.[17] Durvinīta (600 A.D.), who is said to have translated it into Sanskrit, might have, most probably, given its Kannada version too. I have noted an amusing sub-tale viz., of Sudāme, in story No.1 of the Kannada Vaḍḍārādhane (c.925 A.D.) to have had its source in this Great Tale.[18] This sub-tale in the Vaḍḍārādhane is like a folk-tale and numerous such tales are found to have been current in modern Indian literature, both Āryan and Dravidian, written and oral. Prof.Eberhard considers folk-tale materials as fossilised social and religious history and in the light of this view too, we have to assess the value of Guṇādhya's Great Tale.

The secular lyric is another alluring sphere of Prakrit literature. From the hoary past until the 1st century A.D., except the two Saṁvāda hymns in the 10th Book of the Ṛg-veda and a quoted line in Patañjali's Mahābhāṣya, we hardly find anything

like love-lyric in Sanskrit literature. Prof.S.K.De remarks : "Neither the culture of the age nor its social environment was favourable to the development of pure love-poetry in the orthodox literature of the higher classes which was dominated mainly by a serious and didactic motive."[19] But in folk-literature, the tradition of which is nicely presereved in Prakrit, the sentiment of love must have been nourished with zeal. It is because of this fact that a large number of such lyric songs in Prakrit had already grown some three centuries before Kalidasa and an anthology of them, compiled and edited by King Hāla, has come down to us in the form of the Sattasaī or Gāthāsaptaśati[20]. These little songs of love and life have considerably influenced the later Indian literature, including that of Bhakti, divine longing for union with God. A peculiarity of these lyric songs is their realistic touch and closeness to the family and social life of the ancient and medieval rural India.

Prakrit literature is also endowed with ornate and stylistic poetic tales and prose-romances like the Setubandha, the Gaudavaho, the Kuvalayamālā, the Līlāvaī, the Samarāiccakahā, etc. which have influenced some branches of modern Indian literature including that of Kannada. Some of them give realistic pen-pictures of the social and cultural life of medieval India. But the Dhūrtākhyāna of Haribhadra (8th century A.D.) is a unique satire in Indian literature. It takes a critical view of the Hindu Purānic legends.

Now coming, lastly, to the dramatic literature, we have half a dozen purely Prakrit dramas which are called Saṭṭakas. The Karpūramañjarī is the earliest available one composed by Rajasekhara (10th century A.D.). The term Saṭṭaka[21] has a Dravidian element viz., āṭa (meaning play) which word is also used even today for the crude type of play enacted in rural Karnataka i.e., āṭa or bailāṭa, suggesting thereby that the Saṭṭaka had a popular origin.[22] Leaving aside the Saṭṭakas, almost every Sanskrit drama has its Prakrit portions i.e., some characters speak in Prakrit in its various dialects. The early dramas of Aśvaghoṣa,

Bhāsa, Śūdraka, Kālidasa etc. are bound to present the linguistic picture of the contemporary society, whereas the later ones used the Prakrit dialects conventionally. In the Mṛcchakaṭikaṁ and the Vikramorvaśīyam, the number of Prakrit-speaking characters is greater than that of the Sanskrit-speaking ones. Scholars hold that Prakrit portions of the early Sanskrit dramas contain valuable linguistic heritage of India.

In conclusion, now, I would sum up the contribution of Prākrit literature to Indian culture:

Prakrit literature contains a wonderful linguistic, literary and spiritual heritage that has considerably influenced the Modern Indian Languages and literature, Āryan and some of the Dravidian too. It records the noble thoughts and messages of Asoka, one of the greatest monarches of the world. The canonical section of Prakrit literature presents some brilliant chapters in the history of human thought. They may be said to be Ahiṁsā (non-violence), Anekāntavāda (propounding respect for others' views) and Gṛhastha-dharma (ideal code of conduct for the layman, leading towards social health). It has preserved and propagated such lofty spiritual and ethical ideologies that have helped to nourish among the masses higher values of life and to set for them healthy moral standards. Gandhiji's principle of 'Truth and Non-violence' can be said to be a modern fruit of such age-long reflections and teachings. The society depicted in Prakrit literature, particularly in its narrative and lyric zones, is more popular and realistic than aristocratic and artificial. It embodies a mine of information and data that can take us towards more or less a complete religious, social and political picture of India of the period that could contribute its worthy mite to the civilization of cultural India, Prakrit literature provides rare and significant details. And a good knowledge or our past culture, we should remember, helps us to evaluate our present and plan the future.

■

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2. On the Art of Writing, Sir Arthur Quiller-Couch, Guild Books No.426, Cambridge, 1954, p.42.

3. 'Some Problems of Indo-Aryan Philology', B.S.O.S, Vol.V, Part IV, London, 1930, p.720.

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5. (i) According to Dr.S.K.Chatterjee the original discourses of the Buddha were in the Western Prācyā (Ardhamagadhi) : The origin and Development of the Bengali Language, Vol.I, Calcutta, 1926, pp.56-77.

   (ii) Buddhagboṣa, regarded Pali as synonym for Buddhavacana, speech of the Buddha. But this is not correct. For details on this point vide Māgadhi and its Formation, by Dr.Munishwar Jha, Calcutta, 1967, pp.35-39.

6. For further details vide Dr.Upadhye's observations in his essay on 'Prakrit Literature', Shipley's Encyclopedia of Literature, Vol.I, New York, 1946.

7. On the orgin of Sanskrit and the Prakrits, K.B.Pathak Commemoration Volume, Poona, p.321.

8. Language, London, 1931, pp.275-276.

9. (i) It is also customary to treat of this development of the Indo-Aryan family into three sections : Old Indo-Aryan, Middle Indo-Aryan and New Indo-Aryan.
(ii) Grierson divides the growth of the Indo-Aryan speech in the following manner: (i) The spoken languages of the Vedic times (2000 B.C. to 600 B.C.): Primary Prakrits (ii) Those between 600 B.C. and 1100 A.D. : Secondary Prakrits; and (iii) The Modern Indo-Aryan languages: Tertiary Prakrits.
10. Prakrit Languages and their Contribution to Indian Culture, Bhāratīya Vidyā Bhavan, Bombay, 1945, p.7.
11. And noted by Dr.Jha, Ibid., p.6.
12. Vide Ibid., p.7.
13. There is also the Pali canon of the Buddhists that theorotically comes under this category.
14. Vide Dr.Katre, Ibid., p.84.
15. (i) Vide Dr.Katre, Ibid., p.85.
(ii) It may be noted that Benfey, in his famous introduction to the Pañcatantra, asserted that India was the home of all fairy tales and stories found in different parts of the world. But Winternitz prefers to have a cautious view that numerous stories current all over the world could be traced back to India. He further observes that the Shherzada in the Arabian Nights stands in form, spirit and role parallel to Kanayamañjari in the Prakrit commentary (the Sukhabodhā of Devendra) of the 11th century A.D. Vide Some Problems of Indian Literature, Calcutta, 1925, pp.71-72.
16. The Vasudevahiṇḍi.
17. The Peruṅgadai and the Vasudevanār sindaṁ.
18. (i) This sub-tale compares well with the story of Madanasenā and that of two Brahmins: Keśata and Kandarpa in Somadeva's Kathāsaritsāgara, which is younger than the Vaḍḍāradhane. (ii) There is also a possibility of this sub-tale

being taken from a Prakrit or Kannada version of the Great Tale or picked up from an oral tradition.

19. Ancient Indian Erotics and Erotic Literature, Calcutta, 1969, p.11.

20. (i) A number of similar verses in Apabhraṁśa have been compiled by Hemacandra in his Prakrit Grammar.

(ii) The Vajjālaggaṁ is another such anthology, but planned topically.

21. Rājaśekhara tells in his Karpūramanjarī that the Saṭṭaka is to be danced.

22. According to I.Shekhar, the Sanskrit drama has come to the Aryans from the Dravidians and Pre-Aryans. Vide Introduction to the Sanskrit Drama : Its Origin and Decline, Leiden, 1960.

36

PRAKRIT LANGUAGES AND KARNATAKA

In the course of the long history of about 3500 years of the Indo-Aryan speech, the Prakrits have played an important role by contributing their own significant mite to the cultural life of India, as reflected in their literature, and covering a lengthy period of about 1700 years from the days of Māhāvīra and the Buddha (600 B.C.) until the 11th century A.D., when the modern Indo-Aryan languages began to appear. And Karnataka has also been, naturally, a receptive ground for such a role to some extent. It is rather difficult to say exactly when the Prakrit speaking people came to Karnataka. But there is a persistent South Indian tradition, the historicity of which is accepted now by eminent scholars, of the immigration of the Jaina Saṅgha from the North, headed by Bhadrabāhu I and accompanied by Candragupta Maurya to the South and establishing a colony at Kaḷbappu (Śravaṇabeḷgoḷa) in 300 B.C. Or, according to some scholars, Candragupta came to Shravanabelgola which presumably formed a part of his own empire. It is also possible that the Jaina and the Buddhist monks, who spoke Magadhan Prakrit dialects, reached this region by different routes, including the one via Kaliṅga, still earlier.

The first historic evidence of the influence of Prakrit on the Karnataka region is borne by the Asokan Inscriptions found in its different parts viz., in the districts of Chitradurga, Raichur

and Bellary. These inscriptions belong to the group of Minor Rock Edicts of Asoka. It is interesting to note that out of 17 such edicts so far found in different parts of India, 8 are located in Karnataka alone, indicationg thereby that in those days (C.300 B.C.) Karnataka was a notable part of the Mauryan Empire, with Prakrit as its official language and with Isila as the Seat of Government of the Karnataka territories unter it. Curiously enough, for about 300 years i.e., after Asoka and up to the 1st Century A.D., we have not been able to discover so far any Prakrit inscription though there could have been some. But then we do have several Prakrit inscriptions in the Brāhmi script (with southern peculiarities), belonging to the period between the 1st Century A.D. and 4th Century A.D. and found in different parts of Karnataka that formed the settlements of the Sātavāhanas, the Cuṭus, the Pallavas and also a part of the Kadaṁba kingdom. The latest Prakrit inscription so far found in Karnataka is the Candravaḷḷi record (C.350 A.D.) of the Kadaṁba Mayūravarman. All these factores indicate that Prakrit was the official language under each of these dynastics during this period. Thus the period between 300 B.C., the days of Aśoka, and C.450 A.D., the date of the Halmiḍi inscription, can be called the Prakrit Period of Karnataka Inscriptions. Moreover, these inscriptions form an important source of political, religious and social history of Karnataka. These have also served as models for the newly emerging Kannada script and inscriptions.

When Prakrit had the status of official language under some dynastics ruling over some parts of Karnataka during the early centuries of the Christian era, it also happened to be a medium of literary compositions at the hands of a few eminent authors. Of the basic sūtras, in Prakrit, of the Ṣaṭkhaṇḍāgama, 177 on Satparūvaṇā are said to have been composed at Banavasi by Puṣpadanta (C.100 A.D.) of whose domicile we have no clear idea. Then the great Kundakunda (C.100-200 A.D.), now well proved to have belonged to Karnataka, composed several texts in

Prakrit which, later, formed a substantial part of the Pro-canon of the Digambaras. His major works are : (1) Pañcāstikāya, (2) Pravacanasāra and (3) Samayasāra. His other works are : Niyamasāra, the Prakrit Bhaktis, the eight Pāhuḍas, Bārasa Aṇuvekkhā etc. He is also said to have written a commentary, called Parikamma, on the basic sūtras of the Ṣaṭkhaṇḍāgama. It is worth noting that all the works of Kundakunda are in Prakrit. The Mūlārādhanā of Śivārya (C. 100 A.D.) and the Mūlācāra of Vaṭṭakera (C. 100-200 A.D.), respectfully and together mentioned in the Kannada Vaḍḍārādhane and Cāvuṇḍarāyapurāna, appear to have been composed in Karnataka. Vaṭṭakera's name is associated with the modern Beḷgeri District Dharwad), while Śivārya might have been an outsider. Then the two works on Jaina cosmography, the Lokavibhāga of Sarvanandi (C.500 A.D.) and the Tiloyapaṇṇatti of Yativṛṣabha (C. 600 A.D.) were in all probability composed in Karnataka. Then come the Prakrit portions of the great Ṣaṭkhandagama. We should particularly note that the Dhavalā (816 A.D.) contains 75% of it in Prakrit. At this context we cannot afford to ignore the Prakrit portions of the Cūḍāmṇi of Tumbaḷūrācārya and the Paddhati of Śyāmakundācārya, which also were commentaries on the Śaṭkhaṇḍāgama, but lost irrecoverably. The study of the early Prakrit texts and commentaries like the Dhavalā etc. by the Jaina monks and scholars in Karnataka appears to have been kept alive as late as 10th Century A.D., when Nemicandra, widely known as the Siddhānta Chakravarti, prepared a digest of the Dhavalā etc. in the Gommaṭesāra for his royal disciple Cāmuṇḍarāya, who got erected the world-famous monolithic statute of Bāhubali at Shravanabelgola. He also composed the Dravyasaṅgraha, a manual of Jaina dogmatics. Thereे are also found in the Moddabidri Manuscript Library, some Prakrit texts of his authorship and preserved in the Kannada script Tibhaṁgi, Payaḍisamukhittaṇa, Vīsaparūvaṇā etc. It is so very interesting to

note here that all the Prakrit works and Prakrit portions of commentatorial works, noted above, are in the Jaina Śaurasenī Prakrit, conveniently so called by Prof.R.Pischel, though this literary Prakrit dialect also has several Ardhamāgadhī and a few Māhārāṇṭrī features. Another important point regarding this Śaurasenī literature is that almost the whole of it is produced by the Digambara monks and scholars in the Karnataka region. Several of these basic texts are endowed with Kannada commentaries, most of which are still in the manuscript form. Moreover, these authors and their works have considerably influenced and shaped the contemporary and later Kannada literature.

Karnataka has also produced a Prakrit Grammar at the hands of Trivikrama (1300 A.D.). He is noted as the pioneer of the Southern School of Prakrit grammarians. Originally belonging to Andhra country, he seems to have come to Karnataka later.

There is not, so far, found any Māhārāṇtri Prakrit work composed in Karnataka. But there is a possibility of several verses in the Gāthāsaptaśati having been composed by poets from Karnataka, who can hardly be identified on the strength of their bare names given in some of the manuscripts. Some scholars hold that Narasiṁha, poet of gāthā 4.14 and Arikesari, poet of gāthās 2.59 and 3.20, belong to Karnataka. The Kannada word, gāde (wise saying), derived from gāthā and found in currency even to this day, rather indicates the possibility that the Prakrit gāthās were very popular in Karnataka in early days.

Similarly no work in Paiśāci Prakrit seems to have been produced in Karnataka. However, the Gaṅga King Durvinīta (C.600 A.D.), who is said to have translated the Paiśāci Bṛhatkatha in Sanskrit, could have, in all probability, rendered it into Kannada also, for he is mentioned as an eminent Kannada prose writer by Nṛpatuṅga in his Kavirājamārga. Moreover, some Paiśāci speaking itinerent tribes or colonists in South India (including Karnataka) might have refluenced the Kannada language in case of J > c etc. Such influence could also be from Pāli, for Māgadhī had hardly

any chance for it.

When we come to Apabhramśa, the last stage of literary Prākrit, we have two great Apabhramśa poets, Svayambhū (C.9th Century A.D.) and Puṇpadanta (10th Century A.D.), who chose Karnataka as their favourite land for their literary activities. Svayambhū's **Paumacariu** and **Riṭṭhanemicariu** are valuable Mahākāvyas, whereas his Svyambhūchanda is a unique work on metrics. Then Puṇpadanta, unter the patronage of Bharata and Nanna during the reign of the Raṇtrakūṭa King Kṛṣṇa III, composed (1) Mahāpurāṇa, (2) Nāyakumāracariu and (3) Jasaharacariu. The Mahāpurāṇa is a work of great merit and importance. Besides, Kanakāmara the poet of Karakaṇḍucariu, shows a close acquaitance with Karnataka as reflected in his details dscription of the jaina caves at Terā, the old Tagara of the Śilāhāras. Apabhramśa has also influenced Kannada lliterature in some respects. The Kannada metrical form Raghaṭā or Ragaḷe is nothing but an adaptation of the Apabhramśa Pajjhaḍia metre. Such adaptation, first seen in Pampa, has had its several varieties later.

This is all that we could know about the literary Prakrits in Karnataka. But the Prakrit speaking people, since they came in contact with the Kannada speaking ones, must have influenced the Kannada language, of which process we have no early evidence. However, such linguistic influence is found reflected in some early Kannada inscriptions and literary works like the Vaḍḍārādhane etc., wherein are found pure Prakrit words and words with Prakritic influence (including back formations) like dhamma, cāga, jasa, vakkhāṇisu, pāguḍa, guḍḍa etc. Then the Apabhramśa chapter in the Śabdamaṇidarpaṇa of Keśirāja happens to be partly a replica of the Phonological Section of the Prakrit grammar. Thus the lexical contribution of Prakrit to Kannada is considerable and in this respect the Jainas have a bulky share.

It is essential to note that Kannada has not remained as just receiver from Prakrits. But it has also lent several words,

particularly through Māhārāṣṭrī and Apabhraṁśa, to Prakrit in general and enriched its vocabulary. The words like tuppa, koṇa, beli, bhaṇḍi, goṁjala etc., which are listed as Desī by Prakrit lexi-cographers and grammarians, are but Kannada vocables borrowed into Prakrit at different contexts and times. All this indicates the spirit of co-operation, accomodation and appreciation prevailing among the masses and writers using these languages.

At present Prakrit languages and literature are studied in some of the colleges and Universities in Karnataka. At times they also appear, in the form of quotations etc., on the tongues of erudite persons in the course of their sermons and learned talks.

■

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37

KARNATAK AND JAINA ŚAURASENĪ LITERATURE

In the introductory part of his Medieval Jainism[1] Dr.B.A.Saletore records a South Indian tradition in the following words: "The advent of Jainism into Karnatak, and, therefore, into South India, is connected with the immigration of the Jainas under their celebrated leader Bhadrabāhu, the last of the great Śrutakevalis and his desciple the Maurya Emperor Candragupta"[2] And I may add here that with the immigration of the Jaina Saṅgha into Karnatak is connected the sowing of the seed of the socalled Jaina Śaurasenī literature, the major part of which was produced in the Karnatak region itself, and which prominently influenced and shaped the Kannada literature in its early and medieval period.

The Jaina Saṅgha, that most probably built their first colony at Śravaṇabelgoḷa, no doubt spoke some Prakrit dialect; but we have no evidence to say definitely what its nature was. But this much appears to be naturally possible that soon after their immigration into Karnatak they learnt the Kannada language, gradually cultivated it, enriched it by lending Prakrit words for expressing abstract and religious ideas, laid the foundation of literary Kannada and built a grand structure on it.[3] Besides, for centuries together they continued to be the intellectual custodians of the land. Regarding the immigration of the Jaina Saṅgha and their spoken language, Dr.Nemichandra Shastri holds[4] that the

Saṅgha headed by Bhadrabāhu reached Kaḷbappu via Ujjain and Girnar and with the Saṅgha entered into Karnatak the Old Śaurasenī.[5] Then Emperor Khāravela through his political relations with several kings of South India strengthened the position of this Śaurasenī Prakrit. Then Puṣpadanta and Bhūtabali, by composing the basic sūtras of the Ṣaṭkhaṇḍāgama in this language, acquired for it canonical sanctity and antiquarian importance. After this, Ācārya Kundakunda set this language on the throne of the grand literary medium of the Āgama works in Karnatak. This hypothetical line of thought indeed deserves an intensive study, but in the light of the opinions of some scholars in this regard, we should particularly remember here R.Pischel who for the first time called the Prakrit language of the early Digambara dogmatical and religious works Jaina Śaurasenī, mainly on the ground of its observing the phonetic law of softening the dentals: t > d and th > dh[6]. Jacobi, however, finds that except the observance of this phonetic law, this Prakrit however has nothing in common with the Śaurasenī. Besides, in the ancient Śaurasenī of the Sanskrit drama (Aśvaghoṣa) the softening of the dentals is not found, nor could it be the influence of the later Śaurasenī upon the certainly more archaic Digambara Prakrit.[7] Denecke observes that Pichel's styling this language as Jaina Śaurasenī is not relevant for it bears more Ardhamagadhi features that those of the Śaurasenī along with a few of Jaina Mahārāṣṭrī and Apabhraṁśa too. He would rather call it the Digambari language.[8] Thus an attempt at sketching a line from the spoken language of the immigrating Jaina Saṅgha to its development of their literary medium bristles with several knotty problem. With all this Pischel's designation of this language viz, the Jain Śaurasenī, has come to stay as a 'convenient term' and we too shall honour it.

After briefly, acquainting ourselves with the history of the Jaina Śaurasenī language, let us now take a broad survey of the Jaina Śaurasenī literature produced in Karnatak.[9] In the very early days the Jaina monk as a rule could not possess any book.

Knowledge was passed from tongue to tongue and from generation to generation. But later owing to the diminished power of memorizing on the part of the monks, hardships of nature and growth of knowledge, books were allowed to be composed and possessed. A little earlier than this practice was set into routine, there must have appreared several Prakrit inscriptions on the model of Aśhokan edicts found in the different parts of Karnatak. Now a comprehensive and historical study of the available early Prakrit inscriptions of Karnatak such as found in Vaḍgaum, Banavāsi, Maḷavaḷḷi, Candravaḷḷi etc., together with those recently found ones at Sannatti and Beḷavaḍgi[10] , is a desideratum. And there is no wonder if such study showed features of the Jaina Śaurasenī literature of the dogmatical and religious works.

After considering inscriptional form of literature, I enumerate below the literary works, with their authors wherever available, of dogmatical, religious and cosmographical nature composed in the Jaina Śaurasenī Prakrit (JŚ):

Ācārya Kundakunda (c. 1st cent. A.D.) who undoubtedly belonged to Karnatak, composed almost all of his works in the JS: They are Samayasāra, Pavayaṇasāra, Paṁcatthikāya, Niyamasāra, Rayaṇasāra, Chappāhuḍa, Dasabhatti and Bārasāṇuvekkhā. He is also said to have written a commentary called Parikamma on the basic sūtras of the Ṣaṭkhaṇḍāgama. This Commentary, which is not available must have been in the J'Ś.

Then comes Vaṭṭakera (c. 1st cent. A.D.) with his Mūlācara and Trivarṇācāra which is not available . Some scholars say Vaṭṭakera is another neme of Kundakunda; but there is no proof for this. Pt.Premi associates the name of Vaṭṭakera with the modern Beṭgeri in the Dharwad District of Karnatak.[11]

Śivārya (1st-2nd A.D.), who has composed his great Mūlārādhanā or Bhagavatī Ārādhanā, is said to have belonged to Karnatak by Dr.Umarji who, unfortunately has identified his (Śivārya) with the author of the Kannada Vaḍḍāradhane (c. 925

A.D.)[12]. We have no solid evidence to show that Śivārya belonged to Karnataka. But taking into consideration Ācarya Jainasena's reference to him as 'Śivakoṭimunīśvara'[13] the great tradition of Ārādhanā literature in Kannada, in Karnataka,[14] the respectful mention of the Ārādhanā (Mūlārādhanā) together with the Ācāra (Mūlācāra) in the early works like the Vaḍḍārādhane[15] and Cāmuṇḍarāya Purāṇa[16]. I feel that Śivārya had very close association with Karnatak.

Yativṛṣabha's Tiloyapaṇṇatti (C. 6th Cent. A.D.) is a great work on the Jaina Cosmography which appears to have been composed in Karnatak according to Dr. Upadhye.

At this context it is worth noting that the Prakrit (metrical) work Lokavibhāga of Sarvanandi (5th Cent. A.D.) which is referred to by Yativṛṣabha, but which is lost, also appears to have been composed in Karnatak.[19]

Then come the Prakrit portions of the great Ṣaṭkhaṇḍāgama. We should particularly note that the Dhavalā Commentary composed in 72,000 verses by Vīrasena (816 A.D.) containesd 75% of it in the JS. At this context we cannot ignore, the Prakrit portions, most likely to be in the Jaina Śaurasenī, of the Cūḍāmaṇi of Tumbaḷūrācārya and the Paddhati of Syāmakundācārya which also were the Commentaries on the Ṣaṭhaṇḍāgama, but which are irrevocably lost.[20]

Ācarya Nemicandra (10th Cent. A.D.), widely known as the Siddhānta Cakravarti, trod the very path of Ācārya Kundakunda in composing his works like Dravya Saṅgraha, Gommaṭasāra Labdhisāra, Tibhaṅgi, Payaḍisumukkittaṇa, Vīsaparūvaṇā etc.[21]

Māghanandi's (13th Cent. A.D.) Śāstrasāra-Samuccaya and Padārthasāra contain Prakrit portions which are in the JS.

Then scholars like Śrutamuni (15th Cent. A.D.)[22] the author of the Bhāvatibhaṅgi, and the Āsavatibhaṅgi, most likely to be the JS, appear to have flourished in Karnataka. Similar is the case of

Jinacandra (16th Cent.), the author of the Siddhāntasāra.[23]

Similarly the great Kannada Commentators on Prakrit works like Bālācandramuni (12th Cent. A.D.), Śubhacandra (C. 12th Cent. A.D.) and Prabhācandra (C. 13th Cent. A.D. might have composed works also in the JS which have not come down to us.[24]

Lastly several stray Prakrit works like Siddhantaasāra, Sakalagamasāra, Paramagamasāra of unknown authors,[25] preserved in the Kannada script, appear to be in the JŚ.

It is not all that these Digambara Jaina monks and scholars composed their numerous works in the Jaina Śaurasenī Prakrit in the Karnatak region. It is these very authors and their works that influenced and shaped the contemporary and later Kannada literature : A bird's eyeview of the relevant portions of the Kavicarite Parts I and II and of the lists of manuscripts of Jaina works, with their available details, stored in the libraries of the Jaina Maṭha and the Jaina Bhavan at Mudabidari as given in KTGS, would show us with what sincerity and zeal the hundreds of manuscripts of all these Prakrit (JS) works have been preserved in the Kannada script.[26] Many of these are endowed with several Kannada Commentaries. The most commented authors are Ācārya Kundakunda and Ācārya Nemicandra.[27] The known commentators are Bālacandramuni, Śubhacandra, Prabhācandra, Kanakacandra, Māghanandi, Padmaprabha, Vīranandi, Keśavavarṇi, Śāntikirti etc, the first three being the most celebrated ones.[28] Besides the commentaries there appeared translations and digests of several Prakrit works, and independent works in Kannada were also produced. For instance, Karmaprakṛiti by an unknown scholar, Samayasāra by Brahmadeva, Dvādaśānuprekṣa by Vijayaṇṇa appear to be translations.[29] Muni Padmanandi has presented a digest of Pavayanasāra.[30] and there are found several works that appear to be of independent, nature: Parmāgamasāra of Candrakirti (C.1400 A.D.), Trilokaśataka of Ratnākaravarṇi (C.1557)[31] and Dhyānalakṣaṇa, Lokasvarūpa, Paramāgamasāra, Sakalāgamasāra etc.

of unknown scholars.[32]

Apart from the creation of such dogmatical, religious and cosmographical works in Kannada, narrative works like the Vaḍḍārādhane are based on similar works in the Jaina Śaurasenī viz., Mūlārādhanā, Ārādhanā Ṭīkā etc. Moreover several Kannada authors of the Purāṇas, Caritas, Kathās etc., must have drawn upon the Jaina Śaurasenī works like Pavayanasāra, Dravyasaṅgaha, Tiloyapaṇṇatti, Mūlācāra, Mūlārādhanā etc, to make their literary pieces perfect and fine.

Thus the Jaina monks and scholars that immigrated into Karnataka, at the beginning composed their works in their own language viz the Jaina Śaurasenī, brought the native language to the literary level by cultivating it and finally merged their literary genius, together with themselves, into the general culture of the land of their adoption which they loved as their own, which fact is lucidly reflected in the famous Kuppaṭūr Inscription of 1408 A.D.[33]

"Among the many beautiful countries it (the Bharatakhaṇḍa) contained, an abode of the Jina-dharma, a mine of good discipline like the dwelling of the Padmasena (Brahma), having acquired great fame, the birth place of learning and wealth, the home of unequalled splendid earnestness, thus disinguished in many ways was the lovely Karnatak Country".

■

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1. Karnatak Publishing House, Bombay 1938, p.3.
2. This tradition corroborated by several literary, epigraphic and archaeological evidences, is of course accepted as a fact of history by eminent scholars like Rice, Smith, Sheshagiri Rao, Aiyangar, Sharma, Saletore etc.
3. As reflected in the Kavirājamārga of Nṛpatuṅga viz., Verses 27-32.
4. Prākṛta Bhāṣa aur Sāhityakā Ālocanātmaka Itihāsa, Varanasi 1966, pp.43-44.
5. At this context I am tempted to note here a novel thesis putforth by Dr.S.B.Joshi who holds that the Prakrit that flourished on the banks of the Jamunā was born of the association of the Yādavas, who were Dravidians, with the Aryans. And the Kandamiḷ, language of these people was converted into Kannada owing to its association with Sanskrit and Prakrit. Moreover some Jainas that moved from the North to Karnatak already knew Kannada. Vide Karnataka Saṁskṛtiya Pūravapīṭhike, Dharwad 1966-67 Part I, P.538 part II p.83.
6. Comparative Grammar of the Prakrit languages, English Tr. by Subhadra Jha, Delhi 1957, Intro P.21.
7. Introduction to Bhavisattakahā: Younger literary Prakrits, pp.81-99.
8. Communication over Digambara Texts, Hermann Jacobi,

pp.160-168, English Tr. by Dr.Ghatge.

9. This survey is not claimed to be exhaustive. In respect of some literary forms it is suggestive or representative.

10. Vide Studies in Prakrit Instructions, Proceedings of the Seminar in Prakrit Studies, Poona 1970, pp.120-121.

11. (i) Jaina Sāhitya aur Itihās, Bombay, 1956, pp.548-549.

(ii) Dr.A.N.Upadhye opines that Trivarṇācāra can be attributed netiether to Vaṭṭakera nor to Kundakunda: In the course of discussion at the Seminar.

12. Karnatak Bhārati, Vol.6 No.4 pp.114-115.

13. Ādipurāṇa I-49.

14. Vide my, paper Bhagavatī Ārādhanā Commentaries on it, Kathākośas associated with it and old Kannada literature, Journal of Oriental Institute, Vol.XXII, No.4.

15. Vide ibid.

16. Vide ibid.

17. Dr.Jyoti Prasad Jaina suggests that Śivārya was a Northerner; The Jaina Sources of the History of India, Delhi 1964, p.128.

18. Karnataka Through Ages, Dharwar, 1960 p.475.

19. Vide ibid.

20. Kavicarite I, Bangalore 1961.

21. The last three are noted in the Kannada Prāntīya Tāḍapatriya Grantha Sūci, (KTGS) Kashi 1948. As the book possesses good indexes, details of reference are not given.

22. KTGS.

23. Ibid.

24. For details on these scholars vide Kavicarite I & II and KTGS.

25. KTGS.

26. Ibid.

27. Ibid.

28. Ibid.
29. Ibid.
30. Ibid.
31. Kavicarite II.
32. (i) KTGS, (ii) At the close of this survey, I may just observe that a well planned study of the Kannada Commentaries, on, and the digests and translations of the Prakrit (JS) works, together with the corresponding independent books, most of which are still in the manuscript form, would yield very promising results of religious, linguistic and literary value.
33. Epigraphia Carnatica, VOL. VIII, SB.251, pp. 41 & 107.

38

ON THE PAIŚĀCĪ ORIGIN OF KANNADA LANGUAGE

Paiśācī is one of the very archaic Prakrit dialects. It is in Paiśācī that Guṇāḍhya composed his great Bṛhatkathā which could stand in rank with the Rāmāyaṇa and the Mahābhārata. But unfortunately the Bṛhatkathā is irrecoverably lost; no other literary work in Paiśācī has come down to us; and we have to depend mainly on grammarians like Hemacandra who has described the language fairly well in his Siddhahema Śabdānuśāsana. Because of its peculiar and independent nature, Paiśācī has been considered as the fourth language besides Sanskrit, Prākṛit and Apabhraṁśa.[1] Phonologically Paiśācī shows closer relation with Sanskrit and Pāli.

Often attempts are made to trace isolated characteristics of Paiśācī in one language or the other. An attempt is made to detect Dravidian affinities in the so called Paiśācī language of the North West, on the ground that Paiśāci was connected with the Dravidian Group of languages.[2] Moreover scholars like Prof.Muliya Timmappayya[3] and Dr.V.R.Umarji[4] have tried to prove that the Kannada language originated from the Paiśācī one. I propose to examine, in this paper, this theory of the Paiśācī origin of the Kannada language and also present a few observations on the same.

Prof. Muliya Timmappayya's line of thought regarding the

theory of the Paiśācī origin of the Kannada language[5] can be summarised as follows:

(i) Pampa in his Vikramārjuna Vijaya (941 A.D.) states:

Āmalayācalahimagiri

Sīmāvanitaḷa (ḷe) Beṅgimaṇḍaḷadoḷ ce-

lvāgame taṁagadondūr

nāmadolaṁ Veṅgipaḷu karaṁ sogāyisuguṁ // (40, Ā.XIV)

'There is the beautiful town Veṅgipaḷu spreading its fame all around in the country in the country of Beṅgi that extended from Mount Malaya to Mount Himālaya.' beṅgi or veṅgi is derived from the Kannada beḷ meaning piśāca. So veṅgimaṇḍala means the country of the Piśācas whose language was Paiśācī. The modern Karnatak is a part of the ancient Vengimaṇḍala. Hence Kannada is born of Paiśācī.

(ii) Further, from this, beḷ or venginād developed the term bekanāṭa (one belonging to the Piśāca country) occuring in the Ṛgveda (VII, 7.66): beḷveṅgibeka etc. Therefore the extensive country of Veṅgi existed prior to the Vedic period itself and this glorious territorial picture was before Pampa's mind when he referred to Veṅgipaḷu.

(iii) Moreover Cūlikā Paiśācī, the sub- dialect of Paiśācī, is named after Coḷadeśa where it was spoken.

(iv) The names of the some modern towns and cities in Karnatak also owe their origin to the term beḷ (Piśāca) and, thus, support the theory very well: beḷ- gāma (Belgaum); beḷ- koḷa (Beḷgoḷa): and same is the case with Beḷḷary, Bangalore etc.,

(v) Lastly, that indeed was beḷnuḍi or Piśāca language (mother of Kannada language) which had less admixture of the Aryan linguistic elements.

Dr.V.R.Umarji advances,[6] at first, a novel theory that all

Indian languages, Gauḍian and Dravidian, go to the Sanskrit origin. He presents some comparative material in each, Ch.II Phonology, Ch.III Vocabulary, Ch.IV Morphology and Ch.V, Syntax. It is in Ch.VII, Conclusions that he draws a corollary form his general theory, noted above, that Kannada is originally a Paiśāci language. In support of this statement he gives some 'evidences' from literature and grammatical works:

(i) Ranna's statement navabhūtabhāṣā etc, in his Gadāyuddha (iv.41) carries the meaning of the New Paiśācī Language i.e., Kannada, bhūtabhāṣa being Paiśācī.

(ii) Vātāpi, Ilvala etc., referred to as Piśācas in the Rāmāyaṇa, lived in the present Bādāmi region in Karnataka. The place-name Bādāmi has come after Vātāpi. Hence the ancient Karnatak is Piśācadeśa and the language spoken there then was Paiśācī from which originated the Kannada language.

(iii) Thus Paiśācī flourished in the Bādāmi region of Karnatak; but Cūlikā Paiśācī flourished in Coḷadeśa, the modern Tamil Nāḍu,

(iv) Coḷadeśa was also called Drāvidadeśa. The Drāviḍi (Prakṛit) noted by Bharata in his Nātyaśastra or the Drāviḍa Apabhraṁśa enlisted by Mārkaṇḍeya in his Prākṛta Sarvasva, was a deśī language viz., Paiśācī, spoken in the region.

(v) Moreover Piśācadeśa can be identified as Karnatak on the strength of Pampa's Veṅgimaṇḍala and the Vedic bekanāṭa.[7]

(vi) Lastly the Agastya-Vindhya Episode and the Southward march of Rāma described in the Rāmāyaṇa also lend support to the Paiśācī origin of the Kannaḍa language.

Now comming to Prof.Timmappayya, I would present the following observations on his line of thought:

(i) Pampa's statement on the Veṅgimaṇḍala is beset with a vague purport and its interpretation by the learned author appears as a forced one. We do not understand why Pampa should bring

before his mind the ancient vast Veṅgi country while describing the Veṅgipaḷu town of his time. Moreover if the Veṅgimaṇḍala, accounting to Pampa, had spread over the major part of Bharata, it would mean that the bulk of the Indian Sub-continent was occupied by Paiśācas or the bulk of it was divided into Paiśācī speaking provinces, to show which we have no evidence.

(ii) Then the Vedic bekanāṭa has been interpreted in different ways. The author himself tells that Apte identified it with Magadhadeśa. Besides beḷ has different meanings in different contexts and in different times, thereby showing its semantic development: beḻḻar-stupid, uncivilized beings, daśyus, bhūtas, piśācas etc. The author himself proposes that beḻḻar can be taken to mean brave people. Hence the author's discussion on Veṅgi and his attempt at establishing its connection with bekanāṭa standing on very slippery ground, take us nowhere.

(iii) Cūḷikā Paiśācī has nothing to do with Coḷadeśa. The names Cūlikā and Coḷa represent rather an accidental phonetic phenomenon than hold any linguistic interrelation. It is worth noting in this context that the Cūlikās, Sūlikās or Sūdikās are a northern tribe mentioned along with the Kaikeyas, Bāhlikas, Kāmbojas etc., in the various Purāṇas.[8] And Dr.P.C.Bagchi, after a thorough study of this problem, has finally established that the Cūlikās were originally Sogḍians living to the north of the Oxus and that they moved into India, from the North-Western side. Hence Cūlikā Paiśācī should be considered to have been variety of North-Western Prakrit spoken by the Sogḍians.[9]

(iv) Connecting beḷ (piśāca) with Belgaum and Beḷgoḷa etc. is not only phantastic but salso a wild surmise; because Beḷ-gāma (Belgaum) is derived from Veṇugrāma (a village with plenty of bamboo trees) and Beḷgoḷa or beḷ-koḷa (a place with a white pond). Similarly Beḻḻary, Bengalore etc, may be scrutinized by those who know the history of these names.

(v) The statement that Paiśācī has less admixture of the Aryan linguistic elements is unauthoritative and contradictory to the accepted linguistic facts. We should no forget the fact that of all the Prakrit dialects Paiśācī is most akin to Sanskrit.[10]

Now coming to Dr.Umarji, I would present the following observations: Instead of devoting the major portion of his small treatise i.e, six out of seven Chapters, to trying to establih the Sanskritic origin of the Kannada language, the learned author should have done so to prove directly the Paiśācī origin of the same. After this treatise came out, it may be noted, this theory of the Sanskritic origin of Kannada and other South Indian Languages was rightly, on the ground of the findings of the modern Linguistic Science, was not accepted by Dr.D.N.Shankar Bhatt.[11]

(i) Ranna's poetic expression in IV.41 of his Gadāyuddha (c.982 A.D.) cannot be taken in the grammarian's sense. Here navabhūtabhāṣeyiṁ would mean 'in the new language of the goblins' moving on the battle field where the Mahābhārata was ended with success for Pāṇḍavas. It cannot be taken as Kannada. We should not forget to note the poet's similar expressions viz navarākta and navaveda in the earlier verse (IV.39). He mentions in the verse (IV.41) the name of Guṇāḍhya just to heighten the effect of his poetic expression viz., navabhūtabhāṣa as against Guṇāḍhya's (old) bhūtabhāṣā which term for Paiśācī was used by scholars like Dandin and Vagbhata.[12] Moreover we do not come across anywhere the usage of navabhūtabhāṣā in the sense of Kannada language either in the above discussed context or otherwise.

(ii) We need not take the legend of Vātāpi and Iivala, narrated in the Rāmāyana, to cut out a favourable linguistic possibility unless it is accorded by other dependable evidences - linguistic, geographical, historical etc. We should note that there is also a reference in the Mahābhārata (Droṇaparva, 499) which indicates that the Piśācas were a tribe living in the North-Western region.[13] Piśācikā is a northern Purāṇic river emerging from mount

Ṛkṣa. The Kashmirian legend of the Nāgas and Piśācas, preserved in the Nīlamata Purāṇa, is much more appealing with its geographical and linguistic background. That Peśāvar has come down from Piśācapura is much convincing with similar background. Moreover the concept of a piśāca is different in different traditions and times : The Yakṣas in the Buddhist literature correspond to the Piśācas of the Hindu legends, cannabalism being a common characteristic in both. So Kalhaṇa, in his Rājataraṅgiṇī (I.184), equates Yakṣas and Piśācas. Yāska does not consider Kambojas to be Aryans and they are mentioned together with Piśācas, Khasas, Dardas etc. The word Piśāca is derived from piśitāśis (cannibals, eaters of raw flesh). There are several traditions about the ancient cannibalism in the neighbourhood of the Hindukush: Krodhavaśā, one of the wives of Kaśyapa, after whom Kashmir is named, was the ancestress of the cannibal Piśitāśis or Piśācas. Similarly another wife of his was Khasā of Yakṣas and Rākṣasas. Another legend makes Piśācas the children of Kāpiśa and there was an ancient town called Kāpiśa at the southern foot of the Hindukush.[14] All these traditions and legends, with convincing geographical and linguistic background, go to indicate that formerly there were some cannibal tribes that inhabited the area in the neighbourhood of the Hindukush. Later legends associated this area with cannibals, piśitāśis or piśācas And when other people like Sogdians moved in and built colonies there, their language came to be called Paiśācī.[15] Thus the original home of Paiśāci has to be located in the North-Western region of India.

(iii) That Cūlikā paisaci cannot be related with Coḷadeśa, has been already shown above. And the argument that Drāviḍī (Prakrit) enlisted by Bharata or the Drāviḍi Apabhraṁśa enumerated by Mārkaṇḍeya, was Paiśācī can hardly be accepted. It is essential to note at this context that there is no agreement at all among the grammarians on the number as well as the nature of the sub- dialects of Paiśācī : Vararuci, Canda and Namisadhu

have not given any sub-dialect. Hemacandra adds Cūlikā Paiśācī as a sub-dialect. Trivikrama, Lakshmidhara and Simharaja just follow Hemacandra. Purusottama gives three dialects viz - Kaikeya, Śaurasena and Pāñcāla. Ramasarman gives these three and adds eight more. Markandeya, agreeing with Ramasarman about the Paiśācī dialects, quotes some lines which indicate that Paiśācī had eleven regional dialects.[16]

1. Kāncideśīya,	2. Pāṇḍya,
3. Pāncāḷa,	4. Gauḍa,
5. Magadha,	6. Vrācaḍa,
7. Dākṣiṇātya,	8. Saurasena,
9. Kaikeya,	10. Śābara,
11. Drāviḍa	

He further, describes only three of these viz, Kaikeya, Śaurasena and Pāñcāla and ignores the rest. Laksmidhara quotes two traditional verses which enumerate eleven Piśāca countries,[17]

1. Pāṇḍya	2. Kekaya
3. Bāhlika	4. Siṁha
5. Nepāla	6. Kuntala
7. Sudeṣṇa	8. Bhoja (Bhoṭa ?)
9. Gāndhāra	10. Haiva
11. Kannoja	

Moreover there is no agreement among the Prakrit grammarians about the dialects of Prakrit itself : It is interesting to know that the seven Prakrit languages enumerated by Bharata viz., Māgadhī, Āvantija, Prācyā, Śaurasenī, Ardhamāgadhī, Bāhlikā and Dākṣiṇātya are brought under the sub-dialects of Māgadhī and Paiśācī by Canda in his grammar.[18] This phenomenon may be noted in comparision with the various sub-dialects of Paiśācī given above. Moreover we have no idea of the context as well as the authority of the quotations, left by Markandeya and Laksmidhara, which could be of the nature of the traditional

fiftysix Indian daughter languages born of the three and-a-half mother languages, as stated by Nagavarma and others.[19] That there is no agreement between the eleven Paiśācī sub-dialects and the eleven Paiśācī speaking regions or provinces, itself creates doubts regarding the genuineness of the linguistic or geographical classification. Beside some sub- dialects are noted on the ground of difference of very minor points. Ramasarman, disapproves of such trend because it would be just like "differentiating between the sweetness of molasses and that of sugar.[20] Again how can Kannada originate from a sub- dialect of Paisaci as well as from three and-a-half languages?[21] In these circumstances we cannot take one or two particular grammarian's enumeration of the Paiśācī sub-dialects for the purpose of establishing the theory of the Paiśācī origin of the Kannada language and that too ignoring the geographical, historical and linguistic factors.

(iv) It has already been observed above that Pampa's Veṅgimaṇḍala or the Vedic bekanāṭa do not help us to identify Karnatak with the Piśāca country.

(v) And lastly, we do not understand how the Agastya-Vindhya episode and the southward march of Rama, described in the Rāmāyaṇa, go to establish the Paiśācī origin of the Kannada language. On the other hand, the reference of the Mahābhārata to the country of Piśācas noted by Pischel and the Kaśyapa-Krodhavaśā legend or the legend of Kāpiśā noted by Grierson, are much more appealing with their present day geographical background and linguistic conditions.

Thus none of the two scholar's grounds viz, literary evidence (Purāṇic, epic or modern), etymologiging words like beḷ, veṅgi or bekanāṭa, and particular grammarians classifications of the sub-dialects of Paiśācī, give us any scope to say that the Kannada language originated from the Paiśācī one.

Keeping aside the question of duly applying the principles of modern Linguistic Science, neither of the scholars has listed even a few commonest Kannada words for such as hand, leg, eye,

ear, father, mother, brother, I, thou etc. as to have been derived from their corresponding Paiśācī ones. It is Grierson, who devoted the major part of his life to the study of the Indian languages, has also given considerable thought to Paiśācī, its sub- dialects and its legacy.

In his esteemed treatise, the Piśāca Languages of North-Western India,[22] this distinguished linguistician has presented a thorough study of the North-Western languages viz Kāfir, Kho-wār (Citrāli) and Dard i.e, Eastern group viz., Śīnā, Kāśmirī, Gārwī and Maiyā; and this study shows that these languages are undoubtedly related with our archaic Paiśācī : "I think I am justified in saying that nearly every characteristic of that form of speech (Paiśācī), as recorded by the Prakrit grammarians, is present in them. I therefore, consider myself justified in clasing them together under the name of Modern Paiśācī."[23] He concludes the study with the following lines : "The Modern Paiśācī languages are neither of Indian origin nor of Eranian origin, but form a third branch of the Aryan stock, which separated from the parent stem after the branching forth of the original of the Indian languages, but before the Eranian languages had developed all their peculiar characteristics."[24]

At this stage one feels like raising a question as to what has Grierson to say about the various sub-dialects of Paiśācī as mentioned by grammarians like Markandeya? Yes, Grierson does take note of Markandeya with the following observations : "I do not deny that in later times there may have been people called Piśācas or even Piśāca colonists, in other parts of the country, but that opens out too wide a question to be discussed here."[25] And Dr. Upadhye has suggested[26] a fairly reasonable solution to the problem of the appearance of the so called Psiśācī colonies in widely separated parts of India : "It may be stated that the North-West of India was possibly the original home of Paiśācī, but the dialect in the mouths of an itinerant tribe travelled in different parts of the country and was popular near Vindhyas some time before Rājaśekhara. This conclusion has been further supported

by the facts that the basic or standard Paiśācī is called Kaikeya Paiśācī by Puruṣottama and others, and that Dr. Bagchi has also arrived at the conclusion that Cūlikā Paiśācī might have been a variety of North-Western Prakrit spoken by Sogḍians. The fact that Sogḍians were zealous traders would explain the spreading of Paiśācī over a wider area". This indicates that there might have been some Paiśācī speaking itinerant tribes or colonists here and there in South India too. But it does not mean that all the provinces of South India had Paiśācī as their main language from which the later languages, like Kannada etc., could spring up. There is, however, a possibility of some mutual borrowings of a lexical type, along with which a few phonetic peculiarities might have also come down to us.

At this juncture a few names, current even in the present day Karnatak that have one or two Paiśācī features come to my mind : Rācappa (j > c), Rācamalla (j > c); Rācanāyaka (j > c).[27] That such change could be spontaneous on the tongue of some Kannada community, cannot be denied. But the peculiar name Kiññaṇṇa (ṣṇ > ññ) does contain a Paiśācī feature if not a Pāli or Māgadhī one.[28]

REFERENCES AND NOTES

* Paper presented at the 28th Session of the All India Oriental Conference (Prakrit and Jainism Section), held at the Karnatak University, Dharwad in November, 1976 and published in the Sambodhi, Vol.VI, 1977

1. Vide R.Pischel, Comparative Grammar of the Prakrit Languages, English Tr. by Subhadra Jha, Varanasi 1957, p.30.
2. (i) The Dravidian Affinities of the Paiśācī Languages, by K.A.Row, Sir Asutosh Mookerjee Silver Jubilee Volume III, Orientalia Part 2, pp.427-32.
3. Nadoja Pampa, Mangalore 1938, Ch.IV Veṅgimaṇḍala, pp.85-127.
4. Kannada Language: Its Origin and Development, Dharwar 1969, Ch.VII, pp.91-94.
5. Presented Op.cit.
6. Op.cit.
7. Prof.Muliya Timmappayya's arch 'evidence' which Dr.Umarji acknowledge.
8. (i) Vide Studies in the Geography of Ancient and Medieval India, Dr.D.C.Sircar, Delhi 1960, p.26.
   (ii) Vide also A Concordance of Purāṇa Contents (CPC), Yashapal Tandon, V.I., Series 3, Hoshiyarpur 1952, p.29.
9. (i) Vide Journal of the Department of Letters, Vol.XXI,
   (ii) Vide Dr.D.C.Sircar, Op.cit., p.26.,
   (iii) Vide also Dr.A.N.Upadhye, Loc.cit.
10. Vide Pischel, Op.cit., p.30.

11. Vide, Why Kannada is not born of Sanskrit, Samyukta Karnataka Daily, 8.3.1972.
12. Pischel notes this more than once, Op.cit., p.29.
13. Vide CPC, p.51.
14. For further details on these legends and traditions, vide The Pahari Language, by George Grierson, Indian Antiquary Vol.XLIII, pp.143-151.
15. (i) And thereafter this Paiśācī appears to have been imposed on goblins (Bhūtas, Piśācas, Rākṣasas) of imagination or belief by narrators of stories, religious men and literary figures.

    (ii) Guṇāḍhya's Paiśācī in which is composed his Bṛhatkathā was literary Prakrit possibly agreeing with that of Hemacandra's Paiśācī description.

    (iii) Some scholars believe that Hemacandra's Paiśācī illustrative quotation is the benedictory verse of the Bṛhatkathā itself.
16. (i) It may be noted that Nos.1, 2, 7 and 11 together do not make any feasible sense.

    (ii) Moreover, it is difficult to imagine the region of the Śabaras.
17. The term kuntala has been used vaguely. It comprises different territorial units in different times under different regimes. Dr.D.C.Sircar presents an interesting discussion of this fact: Op.cit., pp.155-159.
18. For further details on this point vide Pt.Sheth's observations, Pāia-Sadda-Mahaṇṇao, Varanasi 1963, Intro.p.21.
19. For details vide my paper, Nāgavarma and Three and-a-half Languages, Journal of Karnatak University (Hum), Vol. XIX.
20. Prakṛta-Kalpataru (III, 3.13), Ed.Dr.Manmohan Ghosh, Bibliothica Indica 278, Calcutta 1954.
21. Dr.Umarji also accepts that Kannada is a product of three

and a half languages: Op.cit, 87-88.

22. Second Edition, Pub.Munshiram Manoharlal, Delhi 1969 (First published in 1906, by the Royal Asiatic Society, London.)
23. Op.cit, Intro.p.3.
24. Op.cit., Intro.p.4.
25. Op.cit., p.190.
26. Loc.cit.
27. Change of a voiced consonant into a voiceless one.
28. (i) In which too is found this feature of the palatal nasal conjunct.

    (ii) Dr.Sukumar Sen holds the view that the Paiśācī of the Prakrit grammarians "was probably the early Middle Indo-Aryan literary language which after being cultivated by the Southern Schools of Buddhism, later received the name Pali in Ceylon". : Journal of the Oriental Institute, Vol XI. 3, pp.207-208.

    (iii) There was little scope for Māgadhī to influence the Kannada Language.

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OBSERVATIONS ON GOMMAṬA, GOMMAṬARĀYA AND GOMMAṬADEVA

A few decades ago a good number of scholars like M.G.Pai, S.C.Ghoshal, N.R.Premi etc. thought that Gommaṭa was another name of Bāhubali, the son of Lord Ṛṣabha, and, hence, his colossus at Śravaṇabeḷgoḷa got this name and the term (gommaṭa) was applied to several persons and things associated with it. Some scholars proposed interesting vocables like manmatha (cupid), go (speech) etc., from which the word gommaṭa was said to have been derived.[1] Later Dr.A.N.Upadhye put forth a theory[2] that gom(m)aṭa is not derived from any Sanskrit or Prakrit vocable, but is a local word found in slightly varied forms in Kannada, Telugu, Koṅkaṇī and Marāṭhi languages and used in the sense of good, handsome, benefactor etc.[3] He opined that Gommaṭa must have been a pet name of Cāmuṇḍarāya, which in course of time came to be applied to several things, including Bāhubali's image, associated with him.[4] This theory, though not propounded on any contemporary evidence, but being most plausible was accepted by the majority of scholars in the field.

Dr.J. P. Jain in his recent paper, Lord Gommaṭeśvara of Śravaṇabeḷgoḷa,[5] not only accepts Dr.A.N.Upadhye's above noted theory but also strengthene its plausibility and acceptibility by discussing at length all the points - historical, inscriptional, literary etc., concerning the name[6] and the date[7] of the world-famous monolithic image of Lord Gommaṭeśvara. But Dr.M.A.Dhakey in his paper, The Beḷgoḷian Bāhubali and Western Indian Notices,[8] observes as follows: "Some say that the colossal monolithic image on the Vindhyagiri (or Gommaṭagiri) was named 'Gommaṭeśvara' because Gommaṭa was the other name of Cāmuṇḍarāya, the Prime Minister of Gaṅga Rācamallạ IV, who caused it to be carved. This suggestion does not seem to hold good since an inscription in Karnataka predating Cāmuṇḍarāya, mentions 'Gommaṭadeva' as sthāvara-tīrtha"[9]. He also adds a foot-note: No.5; Annual Report of the Archaeological Department, Mysore, 1914, p.38. The inscription dates from the time of Gaṅga Ereya and hence early tenth century.[10]

I, who have firm conviction of Dr.Upadhye's theory, after going through these two papers, had to have a pretty long search for the concerned Report and the Inscription, with a view to casting a first hand look into them. As these records are not easily available, I feel it proper to reproduce them here. Following is the concerned Report Ereyappa:

63: An inscription on a beam of the Gadde Basava temple at Chikka Hanasoge, Yeḍatore taluk, which is a Jaina epitaph (plate XI.2), refers incidentally to the reign of Ereya,. who is evidently the Gaṅga King Ereyappa. It opens with a verse in praise of a Jaina teacher, named Elācārya and tells us that he subsisted on water for one month and expired by samādhi and that aṣṭopavāsa(da) (one who fasts for eight days) Kalneledevar set up the nisidhige or tomb- stone for his Guru Elācārya. Then follow two verses in praise of Kalneledevar stating that when Ereya was ruling the sea-girt earth, receiving homage from the great

māṇḍalikas, Kalneledevar received homage from all the world, and that of two kinds of tīrthas, namely, stationary and moving; Gommaṭadeva was the stationary tīrtha and Kalneledevar the moving tīrtha. The writer of the epitaph was Beḷdeva and the engraver Mallācāri. The date of the epitaph may be about 910. From EC IV, Yd.28 at the same village, we learn that, Elācārya was the disciple of Śrīdharadeva and belonged to Desiga-gaṇa and Pustaka-gaccha. A Kalnele Rāmacandradeva is mentioned in a later inscription, namely, EC V, Ag.96 of 1095; but he was of the Sūrastha-gaṇa.[11]

Following is the transcribed text of the concerned inscription in Kannada found at Chikka Hanasoge, Yeḍatore taluk, Mysore District:

No.84

On a beam of the Gadde Basava temple to the south of the village Chikka Hansoge: Eastern Face

Baḷo kāḷuri meṇ viyudvaśakarum Kandarpparūpa-probhā

jālāmkṛtarge yunnati-vidūraṁ Bhīṣmaraṁ saddayā

Bhūlokodara-dāni yuddhata dhanuṁmleṇ nekulaṁ neṭṭanita

Elācāryya-munīndrarādar adariṁ dāścarya meruṁ jagaṁ

ondu tingaḷ pānamaṁ bhāvisi samādhi-maraṇadinda māydu nontu sadgatige sandar Aṣṭopavāsade Kalneleyadevar damma gurugaḷ Elācāryya-devarge parokṣa-vinaya nisidhigeyaṁ niṟisidar

Western Face

Eṟeyasamudra-veṣṭita-dharā-taḷamaṁ pratipāḷisuttuṁ

itta Eṟega-mahāri-maṇḍalikariṁ besakeyye vilāsayolgeiṁ

meṟeva karūranenisalaḷiporī sthitas andhyar indu vand

Eṟega samantu Kalneleya-devara pāda- payoruhaṁgaḷol

sthāvara-jaṅgama-tīrthaṁ

bhāvisi peḷdāgaḷ orade Gommaṭadevar

sthāvara-tīrthaṁ Kalneledevar bhūvalayadoḷage

jaṅgama-tīrthaṁ

Beḷdevaṁ baredaṁ ilvede Mallācāri.[12]

I had also, in the meanwhile, written to Dr.J.P.Jain (lucknow) seeking some clarifications on this problem. He, in his letter (dated 30.4.1981), kindly drew my attention to the last passage on p.42 of his paper[13] and reiterated his views expressed in it. The following lines in the passage deserve special attention : ". . .There is nothing in the record to identify the first two or to fix its date. Yet presuming the ruler to be identical with Ereya, the Gaṅga King (C.907-913 A.D.), the date of the erection of the Gommaṭa image has been fixed as 907 A.D. Apart from the fact that this date is impossible for historical reasons, as discussed earlier, a ruler named Ereya, the father of Viṣṇuvardhana Hoysala, and a Guru named Kalneledeva of Sūrastha-gaṇa are known to have belonged to about the end of the 11th century A.D. Hence in all probability the inscription in question belongs to that period and not to the beginning of the 10th century. . . "

After carefully taking into consideration the relevant parts of these two papers of the two learned scholars and scrutinizing the concerned Report and the Inscription, I have to present the following observations:

A pet name is generally given in child-hood and this could be true of Cāmuṇḍarāya. Ācārya Nemicandra even recorded his former friend's and later pupils name as Gommaṭa and, Gommaṭarāya[14] etc. Then things associated with Gommaṭa or Gommaṭarāya were also called after his name: Gommaṭa-Jina, Gommaṭa-śilā, Gommaṭa- sutta or Gommaṭasāra and also Gommaṭeśa or Gommaṭadeva. On the other hand Bāhubali, the ascetic Lord, could not have been called 'Gommaṭa' first and straightway, but Gommaṭeśa, Gommaṭadeva or Gommaṭaswāmi with his image in view as installed by Cāmuṇḍarāya. Then if we

presume that the concerned inscription belongs to 910 A.D., we will have to say that it is referring to some other image of Bāhubali as Gommaṭadeva' - the stahāvara-tīrtha. But why should an inscription in Chikka Hanasoge near Mysosre ever refer, in the context, to an image of Bāhubali at Bādāmi, Aihole or Ellora,[15] if at all it was then called Gommaṭadeva? Moreover M.M.R.Narasimhachar in the concerned Report has rather inferred the date (910 A.D.) by distinguishing, on the strength of the 'gaṇa', the Kelneledeva of this inscription (as of Desiga-gaṇa to which his Guru Elācārya belonged) from the Kalneledeva of a later (Ag.96 of 1095 A.D.) inscription (of Sūrastha-gaṇa). In fact, neither Elācārya nor Kalneledeva is a proper name, but a designatory or descriptive one and, hence, is an uncertain means for identifying persons. So the Elācārya of Yd, 84 (EC XIV) could be different from the Elācārya of Yḍ, 28 (EC IV). Hence the date of the concerned inscription mentioning 'Gommaṭadeva' cannot be said to be 910 A.D. and predating Cāmuṇḍarāya.

■

REFERENCES AND NOTES

* Revised version of the paper presented at the Symposium on Gommaṭeśvara, held at the University of Mysore, in January, 1981 and published in the Jain Journal - Vol.XXV - 4, 1991.

1. Recently, in the Seminar on Lord Gommaṭeśvara, held at Śravanabeḷgoḷa in December, 1980, Dr.R.C.Hiremath suggested the following derivation: Brahma (great) > Bomma Gomma > bombe > gombe in Kannada.
2. Anekānta, Vol. IV, 3-4.
3. (i) In Marāthi language gomaṭā is still a living word. The Mahārāṣtra Sabdakośa Vol.III (Pune 1934), notes its meaning as follows: gomaṭā-teṁ - sweet, beautiful, good, charming, of fair complexion.

   (ii) Curiously enough, Kittel does not note it in his Kannada Dictionary, However he notes gumma, meaning devil.
4. It is interesting to note in this context that a small merchantile community named Kommaṭigas, found even today in Karnataka and Andhra Pradesh, are said to have been formerly, devout followers of Lord Gommaṭeśvara.
5. Gommaṭeśvara Commemoraoion Volume, Śravaṇabeḷgoḷa 1981, pp.34-45.
6. Ibid., pp.40-41.
7. Ibid., pp.41-44.
8. Gommaṭeśvara Commemoration Volume, Śravaṇabeḷgoḷa 1981, pp.96-98.

9. Ibid., p.96.
10. Ibid., p.98.
11. Archaeological Survey of Mysore, Annual Report, for 1914, (1914/92), Ed.R.Narasimhachar.
12. Epigraphia Carnatica, Vol. XIV, Mysore, 1943.
13. Loc.Cit.,
14. Vide Gommaṭeśvara, Karma-kāṇḍa, Part II, V.972, Lucknow, 1937.
15. All these images of Bāhubali were carved prior to 981 A.D., i.e., between 7th and 9th centuries A.D.

40

RĀJASEKHARA AND NEMICANDRA

In his masterly Introduction to the Līlāvaī (in Prakrit) of Koūhala, Dr.A.N.Upadhye, while recording his critical observations on the Līlāvaī Prabāndham (in Kannada) of Nemichandra, has remarked: 'The episode of the magician Māyābhujaṁga is based on that of Bhairavānanda in the Karpūramañjari of Rājaśekhara'.[1] This remark led me to a comparative study of the relevant parts of the two works, viz., the Karpūramañjari of Rājaśekhara[2] and the Līlāvatī Prabandhaṁ of Nemicandra[3], the parallel points of which I have attempted to present here.

The two episodes, the one of Bhairavānanda presented by Rājaśekhara, who lived between 855 and 930 A.D., and the other of Māyābhujaṁga sketched in detail by Nemicandra, who flourished about 1170 A.D., can be divided into three convenient common parts : (1) The arrival of the magician. (2) His announcement, after he enters the court-hall, of his magical powers or capabilities. (3) His production, through the unfailing power of his magic, of the Heroine.

In all these three aspects, Nemicandra has based the episode of Māyābhujaṁga on that of Bhairavananda in Rājaśekhara. However, in the hands of Nemicandra, who, unlike Rājaśekhara (mainly a playwright), has the greater ambition of writing a novel, a Śṛṅgārakāvya, it has, naturally, assumed an enormous size, with

various descriptions, poetical embellishments and elaborate details. The description of Indra's court alone, though just a part of the episode, spreads over 55 stanzas : iv. 96-150.

It would be interesting to note, side by side, the parallel passages of the two works in all these three :

(Entering tossing the certain)

Vidūṣaka: Āsaṇaṁ āsaṇaṁ.

Rājā: Kiṁ teṇa?

Vidūṣaka: Bhairavāṇamdo duvāre ciṭṭhadi.

Devī: Kiṁ so jo jaṇavaaṇādo accabbhudasiddhī suṇīadi?

Vidūṣaka: Adha iṁ.

Rājā: Pavesaa.

(Vidūṣaka goes out and enters together with him.)[4]

Nemicandra has entrusted this task of reporting to a female door- keeper, creating thereby an additional opportunity for himself to display the erotic sentiment, and has worked out this part of the episode by adding one more character, a Jogiṇi, a female companion of the magician, with detailed descriptions of the persons, dresses, bearing etc., of both: iv. 73-90.[5]

2. Then, in Rājaśekhara's play, Bhairasvānanda announces the main features of his Kaula religion and occupies a seat offered by the King. Immediately a conversation begins:

Bhairavānanda: Kiṁ kādavvaṁ?

Rājā: Kahiṁ pi visae acchariaṁ daṭṭhuṁ icchāmi.

Bhairavānanda: Daṁsemi taṁ pi sasiṁ vasuhāvaiṇṇaṁ,

Thaṁbhemi tassa vi raissa rahaṁ ṇahaddhe.

Aṇem jakkhasurasiddhagaṇaṁgaṇāo,

Taṁ ṇatthi bhūmivalae maha jaṁ ṇ sajjhaṁ[6].

On the other side, Nemicandra sends in his magician accompanied by the Jogiṇi and reciting a Prakrt verse. The magician

then, addressing Prince Kandarpa, gives a long statement of his magical powers: iv. 90-91. Nemicandra's expression 'divākaranaḍurtu' (93) closely resesmble that of Rājaśekhara.

3. Lastly, in Rājaśekhara, Bhairavānanda asks the King what exactly he should do and then produces the Heroine according to the desire of the King expresssed through the Jester:

Bhairavānanda: Tā bhaṇa kiṁ kaīadu.

Rājā (Looking at Vidūṣaka): Vaassa bhaṇa kahiṁ pi apuvvaṁ diṭṭhaṁ mahilāradaṇaṁ?

Vidūṣaka: Atthi ettha dakkhiṇāvadhe vacchebhaṁ ṇāma ṇaaraṁ.

Tahiṁ mae ekkaṁ kaṇṇāradaṇaṁ diṭṭhaṁ taṁ idha āṇīadu.

Bhairavānanda: Āṇīadi.

Rājā: Avadāīadu puṇṇimāhariṇaṁko dharaṇīdale.

(Bhairavānanda pretends to meditate)

(There enters the Heroine tossing the curtain. All look at her.)[7]

Nemicandra has worked out this part of the episode giving it a dual form and stretching it to a coniderable length : in one, the magician, at the desire of Prince Kandarpa expressed through his friend Makaranda, shows Indra's Court : iv.96-150; in the other, he, in collaboration with the Jogiṇi, at the desire of the Prince guessed by and expressed through the same friend, produces the Heroine without delay: iv. 155-56. It is interesting to note here that if Rājaśekhara puts the word 'kaṇṇāradaṇaṁ'[8] in the mouth of the Jester, Nemicandra puts 'vanitāratnamaṁ'[9] in the mouth of Makaranda.

Thus, all these aspects, both in content and context, stand so close to each other as to indicate that Nemicandra has certainly based the episode of Māyābhujaṁga in his Kannada Campū on that of Bhairavānanda in the Prakrit play Karpūramañjarī of Rājaśekhara. This statement has also a few other points in support

of it: Nemicandra, who has based his plot on that of Vāsavadattā of Subandhu and has followed the style of Bāṇa, shows a close acquaintance with Samskrit. Moreover, he who probably" had a casual acquaintance with the Prakrit poem Līlāvatī"[10], "the title of which has lent itself to his work"[11], and who himself has composed a couple of Prakrit verses in the work[12], also shows that he was a good student of the Prakrit language and literature and so might, naturally, have been attracted and influenced by Rājaśekhara, a not too distant predecessor and one who had made a name for himself with his Samskrt and Prakrit work, particularly the Kāvyamīmāṁsa, the Bālarāmāyaṇa and the Karpūramañjari, and who had, with confidence, entitled himself 'Śarvabhāṣavicakṣaṇa"[13] and 'Savvabhāsācadura'.[14]

It must, however, be made clear that the admission of Rājśekhara's influence on Nemicandra does not assume that the character of Bhairavvānanda, the magician,[15] is an orignal creation of Rājaśekhara. Characters of this type are found in the works of his predecessors. Vidyeśvara, in the Daśakumāracarita of Daṇḍin (Pūrva-pīṭhikā V Ucchvāsa) Śambarasiddhi, in the Ratnāvali of Śrī-Harṣa (iv Act), Bhairavācārya, in the Harṣacarita of Bāṇa (III Ch.), and Aghoraghaṇṭa, in the Mālatīmādhava of Bhavabhūti (V Act), are a few examples of characters possessing some affinity with Bhairavānanda of Rājaśekhara. Who was the first creator of this type of character and how and to what extent the later writers followed it in their works, is a problem by itself for an exclusive paper. Besides, the admission of Rājaśekhara's influence on Nemicandra does not go with the assumption that Nemicandra had not come across any characters of that type besides Rājaśekhara's Bhairavānanda. A few points in the episode or the character of Māyābhujaṁga resemble the above-mentioned characters or episodes, and also that of Bhairavu or Bhairavānandu pressented by Puṣpadanta (cira 965 A.D.) in his Jasaharacariu (I.6-7) composed in Apabhraṁśa[16]: but they are not so close as

to invite parallelisms. On the other hand, the parallels in the two episodes presented by Rājaśekhara and Nemicandra, both in context and content, even in expressions and words, are, as shown above, so close that one would accept with no hesitation whatsoever that Nemicandra has based the episode of Māyābhujaṁga in his Campū on that of Bhairavānanda in the Karpūramañjarī of Rājaśekhara.

Yet, one has to admit that Nemicandra has not followed Rājaśekhara blindly in his Campu, but worked out the parallel in his own admirable way, so ass to befit his great (and the first known) work of fiction in Kannada.

■

REFERENCES AND NOTES

* Paper published in the Journal of Karnatak University, (Hum.), Vol. VI, 1962.

1. Līlāvaī of Koūhala, Bhārātiya Vidyā Bhavan, Bombay 1949, Intro.p.38.
2. Ed. by Konow and published by Harvard University, 1901.
3. Ed. in the Karṇāṭaka Kāvyamanjarī 1898.
4. Konow's edn.: i. pp.23-24.
5. For want of space, only the Āśvāsa and the numbers of the relevant verses are given throughout.
6. Loc.cit. i. pp.25-26.
7. Loc.cit. i. p.26.
8. Loc.cit., i.p.26.
9. Āśvāsa iv 155.
10. Dr.A.N.Upadhye : Intro. to Līlāvaī of Koūhala p.39.
11. Op.cit. p.38.
12. 1st verse: iv.91 and 2nd verse: ix.58.
13. Bālarāmāyana i.10[1].
14. Karpūramañjarī i.7[1]
15. Dr.Manmohan Ghosh, in his Introduction to the Karpūramañjarī, (Calcutta University 1939, pp.LXII- III), does not accept Bhairavānanda to be a magician but calls him a "Siddhapuruṣa of the Tantric sect" whose words have a "double meaning".
16. Ed.Dr.P.L.Vaidya, the Karanja Jaina Series 1931.

41

KANNADA WORDS IN HEMACANDRA'S DESĪNĀMAMĀLĀ

All the Prakrit grammarians divide the Prakrit vocabulary into three classes: Tatsama, Tadbhava and Deśya. They do not, in their treatment, touch the Tatsama words, but, concentrating their attention on Tadbhava words, lay down the various rules of phonetic change. As regards the Deśya words, they say that these are not related to Sanskrit words in accordance with the rules laid down in Prakrit grammars but were current in the language from time immemorial and have been freely used by poets in their compositions.

Hemacandra includes words of this Deśya class in his Deśīnāmamālā[1] (DNM), a work of immense importance to the Prakrit student as well as to students of modern Indian languages. The Deśīnāmamālā, of course, is not an original work of Hemacandra's, but is based on the Deśī lexicons of his predecessors, to whom he has often referred in it. But it is, as he says, certainly superior to those of his predecessors in several respects.[2]

Hemacandra, at the beginning of the work,[3] clearly states what he considers to be a Deśī word. Words which are not treated in his grammar, which are not recognised in that sense in the Sanskrit Lexicons, which have changed their meaning in Prakrit,

the change not being due to the secondary or metaphorical use of words, and which were current in Prakrit from time immemorial, are deśī. He also points out[4] that a Deśī lexicon does not mean a vocabulary of words current in the various provincial dialects, for such words would be almost endless in number.

But Hemacandra has not followed his own definition, though he, with his vast knowledge of Sanskrit and Prakrit, has taken pains to make his work superior to those of his predecessors. Eminent Prakritists like Buhler,[5] Pischel[6] and Ramanujaswami[7] have scrutinised the work from different angles and pointed out this fact. Dr.P.L.Vaidya, in a paper,[8] classifies the words in DNM under eight groups and states that only 25 per cent of them are "genuine deśī words". He further[9] observes, "The principal source of these words would] of course, be the old Māhārāṣṭrī or the Marāthī language of the greater Māhārāṣṭra or the Marāthī language of the greater Māhārāṣṭra, with which Hemacandra seems to be well acquainted. It is, however, very likely that the old Māhārāṣṭrī might have adapted words from other Indian languages, principally from the Dravidian languages".

Considering the vast number of words collected in DNM even Dr.Vaidya's estimate of the genuine deśī words would give us no small number of such words, among which a good many are "very likely"[10] to have entered from Dravidian languages including Kannada. Besides, if we take into consideration the history of Prakrit literature or rather that of the Jaina Śaurasenī (of the Digambaras) in Karnatak before Hemacandra (1088-1172 A.D.), we are much more convinced of the greater possibility of Kannada words having entered into Prakrit literature and having settled down as deśī. Dr.A.N.Upadhye, in a paper[11], discusses this point and clearly shows the inevitability of Kannada influence on Prakritic vocabulary. He finally[12] observes, "It is no wonder, then, if some Kanarese words have entered into Prakrit Kāvyas and they are set down as Deśī words by lexicographers".

In the same paper,[13] Dr.Upadhye has traced about 39 words

from Deśī lexicons to Kannada. I propose to give, in this paper, a critical list of a few more desi words in the work, which appear to have been taken from Kannada. I do not, hoverer, claim the conclusions reached here to be final, nor the list to be exhaustive.

Uāli - (= avataṁsaḥ I.90).

Cf. Kannada (K) ōle (vāle, colloquial) = an ear-ornament worn by ladies in the jobe of the ear.

Koṇḍio - (= **bhedena grāmabhoktā** II.48).

Cf. **K.Koṇḍeya** (koṇḍeya (koṇḍiga) = one who creates a quarrel among two men or groups. (Cf. also Tamil (T.) Koṇḍuṇi and Telugu (Te.) koṇḍemu).

Gejjalaṁ - (= graiveyakaṁ II.94).

From K.gejje = small bells of which the neck ornament gejje-sara or gejje-ṭike (gejje- ṭikke) is made and worn, even now, by ladies of rich families in the rural areas of North Karnatak. These small bells do not produce any sound. The word gejje occurs in the Śabdamaṇidarpaṇa (SMD).[14]

Jaḍiaṁ - (= khacitaṁ **III**, 41).

From K.jaḍi = to beat into, to drive in. This meaning appears to have been extended from jaḍi = to menace, which root is included in the list in the Dhātuprakaraṇaṁ (Dh.) in SMD.

Tinisaṁ - (= madhupaṭalaṁ V.11).

Cf. K.tinisu = an eatable, food, from tin[15] = to eat. Here the general meaning appears to have been restricted in the sense that madhupaṭalam is an eatable, food. It is worth noting that forest tribes, like pulindas, when hungry, eat the honey-comb, if they get it, and drink water as if they had had their meal.

Tuṁbilli - (= madhupaṭalaṁ V.23).

From K.tuṁbi = a bee. This word occurs in SMD. many times.[16]

Daṇḍī - (sūtrakanakaṁ V.33).

Cf. K.daṇḍi (daṇḍe) = a string, garland, wreath. Here the meaning appears to have been restricted.

Pampuaṁ - (= dīrgham VI. 12).

Cf. K.pempu (from piridu) = greatness, sublimity. SMD. gives the formation of this word.[17]

Piñjiaṁ - (= vidyutaṁ VI. 49).

From K. piñju[18] = to separate, to card (**cotton**), to tear (cloth).

Purillo - (= pravaraḥ VI. 53).

Cf. K.puruḷ = prosperity, suitableness, that which is good. (Cf. also T.poruḷ).

Peṇḍalo - (= rasaḥ VI. 58).

From K. piṇḍu = to squeeze. It is interesting to note here Kannada forms like siḍi - siḍilu; suy-suyilu, suylu; koy - koyilu, koylu.

Polio - (= saunikaḥ VI.62). Cf.K.poleya = a sinner. This word has other meanings too in Kannada. But it is, perhaps, with the above meaning that it might have been taken from K, and used in a restricted sense.

Bondi - (= rūpaṁ, śarīraṁ VI.99) Cf. K.bondi = the body, This word is included in the list of uncommon Kannada words (Ch.IX) in SMD.

Bhaṇḍi - (= gantri VI.109) Cf.K. baṇḍi (bhaṇḍi, colloquial) a cart. (Cf. also T.vaṇḍi, paṇḍi).

Muriaṁ - (= truṭitaṁ VI.135). **From K. muri**[19] = to break, twist.

Leso - (= nidrā VII.28). Cf.K. lesu = well-being, health, contentment. Here the meaning is metaphorically extended. This word occurs in SMD. many times.[20]

Vaṇṭho, Vaṇṭo - (= akṛtavivāhaḥ VII.83), Cf.K.oṇṭi (oṇṭiga)

= single, alone, (Cf. also T. oṇḍi).

Sāla - (= śākhā VIII.22). Cf.K. sāle[21] = a line, corn-row furrow. Here the meaning appears to have been metaphorically extended.

Horaṇaṁ - (vastraṁ VIII. 72).

From K. por, poru[22] (or hor, horu) = to bear on the head. Then the meaning appears to have been extended to : to put on, wear, Considering the date of Hemachandra, the use of 'h' along with 'p' was not only common but the use of 'h' forms had increased in number even in verse.[23]

■

REFERENCES AND NOTES

* Paper published in the Journal of Karnatak University, (Hum.), Vol. VII, 1963.

1. The name given to this work by Hemacandara is Ratnāvalī (DNM, VIII, 77), but Pischel, finding it to be "too unexpressive", called it Deśīnāmamālā. (Intro. to Deśināmamālā BSS XII, 1st Ed.)
2. P.V.Ramanujaswami, Intro. to Deśīnāmamālā BSS XII, 2nd Ed., pp.3-4.
3. DNM. 1.3, 4.
4. Ibid.
5. Intro. to Pāiyalacchī Nāmamālā, Gottingen 1879.
6. Intro. to Deśīnāmamālā, BSS XII, 1st Ed.
7. Intro. to Deśīnāmamālā, BSS XII, 2nd Ed.
8. 'Observations on Hemacandra's Deśināmamālā, J.B.O.R.I, Vol. VIII, pp.63-71.
9. Ibid.
10. Ibid.
11. 'Kanarese Words in Desi Lexicons', J.B.O.R.I, Vol.XII, pp.274-28.
12. Ibid.
13. Ibid.
14. See illustrations on S.198. (All references made to SMD, here are to Kittel's 3rd Ed., Mangalore 1920.)
15. SMD. Dh.
16. See illustrations on Sūtras 112, 113, 117 etc.,
17. See S.211.
18. SMD. Dh.

19. SMD. Dh.
20. See illustrations on Sūtras 52, 57 etc.,
21. SMD. Dh.
22. SMD. Dh.
23. A.N.Narasimhaiya, 'A Grammar of the Oldest Kannada Inscriptions', Mysore, 1941, pp.1-2.

42

KANNADA WORDS IN DEŚĪ STOCK

The stock of Deśī words may be said, so far as present knowledge of it goes, to have spread over three patches of the field, viz, the Pāiyalacchī Nāmamālā (PLM) of Dhanapāla - a lexicon, the Deśīnāmamālā (DNM) of Hemacandra - also a lexicon, and the exhaustive list of Deśī words given by Trivikrama in his Prakrit grammar, the Prākṛtaśabdānuśāsanaṁ (PSM). From Hemacandra, of course, we learn that before him there flourished many lexicographers to whom he often refers in his DNM by terms like pūrvācāryaḥ, sarve, eke, anye etc., out of whom he specifically quotes some eight[1] deśīkāras; of these eight, unfortunately, only the work of one, viz, Dhanapāla's PLM[2], has come down to us. Thus, Dhanapāla, Hemacandra and Trivikrama are the three available Ācāryas who have made valuable contribution to the Prakrit vocabulary in different degrees and in their own individual ways.

Dhanapāla's PlM is the oldest extant Deśī lexicon. It was composed in the year 1029 of the Vikrama era (972 A.D.)[3] He in the introductory stanza of the work, calls it nāmamālā[4], and in one of the concluding stanzas designates it as deśī.[5] But the major number of words in the work are Tatsama and Tadbhava, the Deśī ones constituting about one-fourth of the same. He himself says

that he has included in the work all the words generally used by the Prakrit poets in their compositions.[6] Buhler, therefore, rather lightly remarks[7] that the Deśī words "are all or nearly all derived from Sanskrit". Pandit Bechardas Doshi observes[8] that it is not improbable that Dhanapāla has used the word Deśī to suggest that the Prakrit language is the language of the countryside-language of the common people'. Besides, unlike Hemacandra's DNM, Dhanapala's PLM is merely a dictionary of synonyms. Yet, it has its own importance for the reasons that it is the oldest available Deśī lexicon, it is acknowledged by Hemachandra as one of his sources of information, and it gives a few words which are not given by Hemacandra or a few forms of words which were particular to its age.

Hemacandra (1088-1172 A.D.), the greatest of the Prakrit grammarians, also gives us a Deśī lexicon, viz., DNM, which unquestionably stands foremost in all respects. He lays down, in the work, a new definition of the Deśī word, collects a vast number of such words, adds to it his won commentary, which helps us to know the right meaning of several rare words, and quotes and acquaints us with many of his predecessors. The many-sided importance of this work as well as its superiority over others of its kind has been shown by distinguished Prakritists in various contexts. Pischel observes[9], "As far as I can see, the Deśī constitutes an 'authority of the first rank' that shows to us that there still remains much to be known about the valuable contributions made in Indian languages and that we still do not know much about the rich literature that exists in Prakrit". Winternitz remarks,[10] "Of inestimable value is his Prakrit lexicon Deśīnamamālā". It is "so very valuable because Hemacandra was able to use sources which are lost to us, as also on account of its practical arrangement and the clear explanations".[11]

Trivikrama (the latter half of the 13the century)[12], instead of writing an exclusive lexicon like Hemacandra gives an exhaustive list of Deśī words in his grammar PSM with a view to "bringing all the Deśī words into the fold of grammar"[13]. Of course,

Trivikrama recognizes Hemacandra as his authority[14] and follows him mostly both in respect of his grammar in general and the list of Deśī words in particular: "Thus the subject matter of 1119 sūtras of Hemacandra has been compressed by Trivikrama in about 1000 verses"[15]. Moreover, "It is easy to prove that Trivikrama has drawn largely upon Hemacandra's vocabulary of such Deśī words."[16] Yet, Trivikarama has his points: Hemacandra refers in his grammar to Deśī words in a single sutra,[17] whereas Trivikrama in his work brings the same topic under six sūtras[18] thereby classifying Deśī words into six groups according to their nature. Hemacandra produces a separate work containing the Deśī words, whereas Trivikrama attempts to bring "all the Deśī words into the fold of grammar."[19] Besides, he gives a few words which are not traceable to DNM and hence are his own contribution. And this contribution is of special interest to Southerners, particularly to students of Telugu and Kannada,[20] for he was "prbably an Andhra with close contacts with Karnataka."[21]

The nature and implications of Deśī words were discussed at length and the probability of the contribution of Dravidian languages to the Prakritic vocabulary was hinted at by Dr.P.L.Vaidya long ago.[22] Then, Dr.A.N.Upadhye, discussing the historic, linguistic and literary background of ancient Karnatak, established the inevitability of the Kannada *influence on the Prakritic vocabulay* and traced about 39 words from Deśī lexicons to Kannada.[23] Recently, the author of the present paper, in a similar attempt, traced to Kannada some 19 words from DNM.[24] Now, this paper aims at giving a critical list of a few more words from the Deśī stock, viz. Dhanapāla's PLM, Hemacandra's DNM and the list of Deśī words given by Trivikrama in his PSM, which appear to have entered from Kannada. This list, too, with tentative conclusions, does not claim to be final or exhaustive.

The following are a few words from Dhanapala's PLM which appear to have been taken from Kannada.

Kaṇaïam - (= covered with spots).

From Kannada (K) Kaṇ[25] = eye, star of peacock's tail, etc. This word is also used in Kannada in the sense of 'spot' : Roṭṭige kaṇṇu biddive., (Cf. also Tamil (T.) kaṇ) Hemacandra (Hem.) includes this word in his DNM (II.57), but with four meanings including the one given by Dhanapāla.

Kaṇao - (= arrow).

Cf. K. kaṇa[26] (kaṇe) = arrow, atick. The Śabdamaṇidarpaṇa (SMD) (Kannada Kavikavyamāle-68, Mysore 1959) gives kiḷkaṇe, kammangaṇe etc. III on S.187) Hem. includes it in DNM (II.56). (Cf. also T.Kaṇa).

Kannoli - (= ear ornament).

This is a compound word the first member of which appears to be a Tadbhava of Karṇa and the second member (oli) is Desi. Cf. K. ole[27] = ear ornament worn by ladies in the lobe of the ear. In DNM also (II.57) we find this word with some variation (kaṇṇoli) and with two meanings including the one given in PLM.. (Cf. also Tolai).

Kuḍo - (= water-poet).

Cf. K.koḍa = earthen or metal pot, pitcher. It is a very interesting word. Kittel[28] says koḍa is a Tadbhava of Kuṭa. Pandit Haragovindadas Sheth[29] accepts kuḍa as Deśī but gives kuṭa as its Sanskrit equivalent. Monier Williams[30] gives kuṭa with other meanings also and brings it under 'L'[31]. T.Burrow includes kuṭa[32] ('Ka.koḍa') in the 'list of the most important and certain of the Dravidian loans.[33] Burrow and Emeneau, in their work, include koḍa and its derivatives kuḍike, guḍuvaṇa or guḍāṇa and add a note' Cf.Sk.kuṭa - water-pot[34] Hemacandra includes kuḍo in his DNM (II.37) but with a different meaning, viz., latāgṛhaṁ = a bower of creepers. (Cf. also T.Kuṭam).

Bēli - (= post).

Cf. K.bēli[35] = fence, hedge, Here the meaning appears to have been metaphorically extended, from fence to fence-holder. Hem. includes it in DNM (VI.95). (Cf. also T.veli).

It may be noted here that the words jaḍiaṁ, bondi and sāla found in Hem's DNM and traced to Kannada by the author of this paper[36] are also included in PLM: jaḍiam (140), bundi (97) and sālā (136). Dhanapāla, being Hemacandra's predesessor and one of the sources of his information (and the only available one of such sources), can be given the credit of preserving such words.

The following two words from Hemacandra's DNM traced to Kannada here are in addition to the list given by the author of this paper elsewhere.[37]

Aralaṁ - (= ciri I.52).

From K. aral (araḷ)[38] = to spread, expand, Here the meaning appears to have been metaphorically extended, the quality of a thing signifying the thing itself. (Cf. also T.alar).

Veppo - (= Bhūtādigṛhītaḥ VII.74).

Cf. K. beppa[39] = a confused, stupid man; from bercu[40] = to be frightened. Here the meaning appears to have been restricted and particularised. Note also K. beppu = confusion and beppaḷa = alarm, fear.[41] It may be noted that v and b are interchangeable in K. : SMD gives veḍi as well as bēḍuguṁ[42] and varpu as well as barpu[43]. (Cf. also T.veru, virappu etc.).

Trivikrama's list of Deśī words given in his PSM contains the following few words which appear to have entered from Kannada.

Ukkaṭṭi - (= kūpatulā 3.4.72).

Cf.K.Ukkaḍa[44] = 'a piece of rope that is tied to the lower end of the well-rope for fastening the vessel and is of a different texture, generally not so thick.'[45] In **kūpatulā**, which is generally used where the well-water is at a short reach, instead of rope a horizontal beam, at one end of which a vessel or bucket hangs, is used and made to see-saw on a vertical post. Thus both serve

in similar contrivance and the same purpose, i.e, drawing water from a well. Dr.Vaidya traces[46] this word to DNM (ukkaṇḍi I.87). (Cf.also T.ukkaṁ).

Khoḍḍī - (= dāsī 3.4.72).

Cf. K. goḍḍi[47] a barren woman, a male in female attire in plays. Here the meaning appears to have come through some semantic development. Many a time poor barren women (and widows) have to work as servant-maids. And the male in female attire in plays is mostly a low type of character, a servant. It is interesting to note in this context that "a clerk at one time was but a clergyman, later a scholar, then a record-keeper or secretary and today he is but a petty quill-driver." [48] Morever, koḷaṁ = sankētasthaḷaṁ (SMD Ch.X) also suggests similar semantic development. In Kannada, kh, k and g can be used as variants in the same word; khaṇi (ni), (SK), kaṇi and gaṇi Dr.Vaidya traces[49] this word to DNM (khoṭṭī II.77). (Cf. also T.koṭṭu)

Goñjalaṁ - (= graiveyakaṁ 3.4.72).

Cf.K.goñcal[50] = cluster, bunch. Here the meaning appears to have been particularised owing to the qualitative aspect of the ornament. It may be noted that a common garden flower is called in K. aḍike hūvu[51] (lit. areca-flower) for the reason that the flower resembles aḍike (or aḍake) = areca in size and shape. (Cf. also T.Kuñcaṁ).

Maḍḍo - (alasah 3.4.72).

Cf.K.maḍḍa[52] = a stupid man, dull fellow. It is very interesting to note a coincidence here that the Sanskrit equivalent of the word (viz. alasaḥ) also happens to be a Kannada word (from alasu).[53] Dr.Vaidya traces this word to DNM (Maṭṭho VI.112). (Cf. also T.Maṭaṁ, maṭṭan).

Muruo - (truṭitaḥ 3.1.132).

Cf.K.muruku[54] = fragment, bit, from **muri**[55] = **to break.**

Dr.Vaidya traces it to DNM (muriaṁ VI.115). (Cf. also T.muri).

Vokkaaṁ -) = animittam 3.4.72).

From K.okku[56] = omen. In colloquial K. o, va and vo are inter- changeable initially: okkalu, vakkalu and vokkalu.

Hekkiaṁ (= unnatam 3.1.132).

From K.hekku[57] = to glean, pick up. Hekku = pikku.[58] From hekku has come hakkalu[59] = gleanings, so commonly used in rural Karnataka. The change of 'p' to 'h' is also normal in Kannada considering the date of Trivikrama[60]

■

REFERENCES AND NOTES

* Paper published in the Journal of the Karnatak University (Hum.), Vol. VIII, 1964.

1. They are: Abhimānacinha, Gopāla, Devarāja, Droṇa, Dhanapāla, Pādaliptācārya, Rāhulaka and Śīlāṅka. Besides these lexicographers, two poets, viz Āvantīsundarī and Sātavāhana, two grammarians and Bharata (of the Nāṭyaśāstra) are also quoted. (P.V.Ramanujaswami; Intro. to Deśīnāmamālā, BSS XII, 2nd Ed.), But Dr.P.L.Vaidya in a paper, 'Observations on Hemacandra's Deśīnāmamālā' (J.B.O.R.I.Vol.VII pp.63-71), concludes that Hemacandra refers to twelve lexicographers. He accepts Āvantisundarī and Sātavāhana as lexicographers and points out an 'anonymous lexicographer' and Śamba as the other two.

2. There are, however, different opinions among Prakrit scholars on Hemacandra's referring to or utilising the extent lexicon of Dhanapāla and even on the identification of the lexicographer: Buhler thinks that Dhanapāla wrote another Prakrit lexicon and Hemacandra quotes from that work. (Intro. to Pāiyalacchīnāmamālā, Gottingen 1879, p.15) P.V.Ramanujaswami opines: "I venture to suggest that the Dhanapāla quoted by Hemacandra is quite different from the author of the Pāiyalacchī". (Op.cit. p.13).

3. PLM 276.

4. PLM 1.

5. PLM 278.

6. PLM 279.

7. Op.cit., p.14.

8. Intro. to Pāiyalacchīnāmamālā, Bombay 1960, p.15.
9. 'Comparative Grammar of Prakrit languages' (Eng.Tr.), Varanasi, 1957, p.43.
10. Foreword to 'The Life of Hemacandrācārya' by Buhler, Singhī Jain Series Vol. II, p.XIV.
11. Ibid.
12. Dr.P.L.Vaidya: Intro. to the 'Prakrit Grammar of Trivikrama, Jīvarāj Jain Granthamālā No.4, Solapur, 1954, p.XXXIII.
13. Dr.P.L.Vaidya, Op.cit., P.XXIX.
14. PSM introductory verse 11.
15. Dr.P.L.Vaidya, Op.cit., p.XXVII.
16. Ibid, p.XXXVI.
17. DNM II.172.
18. PSM 1.2.109, 1.3. 105, 1.4.121, 2.1.30, 3.1.132 and 3.4.72.
19. Dr.P.L.Vaidya, Op.cit., P.XXIX.
20. It is interesting to note here that of the two original manuscripts used in editing PSM by Dr.Vaidya, one (K) is written in Old Kannada script and belongs to the collection of Sri Laxmisena Bhaṭṭāraka Maṭha, Kolhapur, (Vide Dr.P.L.Vaidya, Op.cit., p.xiii.)
21. Dr.P.L.Vaidya, Op.cit., p.xxxiii.
22. 'Observations on Hemacandra's Deśīnāmamālā, J.B.O.R.I, Vol. III, 1926.
23. 'Kanarese words in Deśī Lexicons', J.B.O.R.I, Vol.XII, 1930.
24. 'Kannada words in Hemacandra's Deśīnāmamālā' Journal of the Karnatak University (J.K.U.,) Humanities, Vol.VII, 1963.
25. This word is included by T.Burrow and M.B.Emeneau (BUREMN) in their 'A Dravidian Etymological Dictionary', Oxford 1961, Entry No.973-Ka.
26. BUR-EMN, 979-Ka. Here a note also is added: '/Cf.Sk.Pa.Kanaya- a kind of spear or lance'. Vide Op.cit., Intro.9.p.XVII.

27. BUR - EMN, 903 - Ka.
28. 'A Kannada-English Dictionary', Mangalore 1894.
29. 'Pāia-sadda-mahaṇṇavo', Calcutta 1928.
30. 'A Sanskrit-English Dictionary' 2nd Ed.Oxford 1899.
31. L = lexicographers (i.e. a word or meaning which although given in native lexicon has not yet been met with in any published text. Vide Op.cit., Abbrevations.
32. 'The Sanskrit Language', Faber and Faber London, p.381.
33. Op.cit., p.380.
34. BUR-EMN, 1376-Ka.
35. BUR-EMN, 4556-Ka.
36. J.K.U., Humanities, Vol. VII.1963.
37. Ibid.
38. (i) BUR-EMN, 209-Ka, (ii) It is also found in SMD., in the Dhātuprakaraṇaṁ (Dh.
39. Kittel, Op.cit.
40. (i) SMD Dh. (ii) SMD also gives the forms berci and belpaḷisi (vide III, on s.21). (iii) BUR-EMN, 4519-Ka.
41. BUR-EMN, 4519-Ka.
42. See III. on S.63.
43. See III. on S.71.
44. BUR-EMN 488.Ka.
45. Ibid.
46. Op.cit. (Appendix V).
47. BUR-EMN 1727-Ka.
48. Dr.P.E.Dus toor: 'The World of Words', Journal of Jammu and Kashmir University, Vol.IV-2, Dec.1961.
49. Op.cit. (Appendix V).
50. (i) BUR-EMN, 1368-Ka. A note is also added: 'Cf.Sk.Kūrca, guccha, guñja, guluccha and gulunc(h)a' Vide Op.cit., Intro 9.p.XVII. (ii) SMD Iii. on S.71.
51. 'Gomphrena globosa Roxb, the globe amaranath', (Kittel, Op.cit).

52. BUR-EMN.3798-Ka. A note is also added: 'Cf.Pkt.maṭṭha-slow dull, stupid'.

53. (i) SMD Dh. (ii) T.Burrow (Op.cit.p.380), included it in the 'list of the most important and certain of the Dravidian loans". (iii) BUR-EMN, 200-Ka.

54. BUR-EMN, 4109-Ka.

55. (i) Ibid. (ii) And SMD.Dh.

56. SMD Dh.

57. Kittel, Op.cit.

58. (i) Ibid. (ii) pikku is included in SMD Dh. (iii) BUR-EMN, 3459- Ka.

59. Kittel, Op.cit.

60. A.N.Narasimhaiya, 'A Grammar of the Oldest Kannada Inscriptions', Mysore 1941, pp.1-2.

43

KANNADA ELEMENT IN DHĀTVĀDEŚAS

The treatment of the so-called dhātvādeśas forms an integral part of Prakrit Grammars, though it, in respect of the number of dhātvādeśas, their arrangement, distribution, explanation etc. differs from one to another. Most of the grammarians are silent on the concept or nature of dhātvādeśas. Vararuci, the oldest Prakrit grammarian and the first to reduce popular dialects to a system, straightaway commences enlisting them. Even Bhāmaha, his commentator, does not care to explain anything about them. It is the great Hemacandra who, in his Prakrit Grammar, Siddha-Hema, and his Deśī Lexocon, Deśīnāmamālā, both with his own commentaries, tells us what he thinks to be dhātvādeśas and discourses, though in a scattered manner, about their nature.

According to Hemacandra, vajjar etc. are the ten substitutes for the Sanskrit verbal root kath-and though they have been taught by his predecessors as deśī, he considers them as dhātvādeśas, for, thousands of forms of these can be had by adding to them the various verbal suffixes.[1] Moreover, akkus - etc. are taught, in his Grammar, as dhātvādeśas for gacch - and hence, are not included in the Deśīnāmamālā. Nor is the inclusion of dhātvādeśas in the Deśī Lexicon proper, for innumerable forms of them can be had by the addition of verbal suffixes and, as such, will make such collections impossible.[2] From these observations of

Hemacandra it follows that dhātvādeśas are, in fact, deśī words but for some practical purposes he teaches them in his Grammar and excludes them from his Deśī Lexicon. Yet he includes in his Deśīnāmamālā a few dhātvādeśas which have only one form (which can receive only one suffix) and hence are not taught in his Grammar;[3] or he includes there a few others like ajjhass - out of respect for his predecessors.[4] Besides, after enumerating the desi words of a certain number of syllables in verses in the Deśīnamāmālā, he, in his commentary, refers to the dhātvādeśas of the same number of syllables taught in his Grammar. Prin.P.V.Ramanujaswami has presented an analytical study of the nature of dhātvādeśas according to Hemacandra in the light of his actual practice[5]. Prof.M.Banerjee has particularly pointed out that Hemacandra, in excluding dhātvādeśas from his Deśī Lexicon, was led by the "purpose of economy."[6] Dr.P.L.Vaidya has given an epitome of Hemacandra's concept and scheme of dhātvādeśas in the following words : "Hemacandra's held that the so-called dhātvādeśas were in reality roots drawn from the stock of Deśī vocables, and that they were shown technically as substitutes for Sanskrit roots with the simple object that they could, that way, be used to form derivatives with the help of suffixes".[7]

In his unique monograph, 'The Prakrit Dhātvādeśas' (According to the Western and the Eastern Schools of Prakrit Grammarians)[8] Sir George Grierson has collected 1590 dhātvādeśas, or Prakrit verbal substitutes, from five works on Prakrit Grammar:

1. The Siddha-hemacandra of Hemacandra
2. The Prakṛta-prakāśa of Vararuci
3. The Saṁkṣipta- sāra of Kramadīśvara
4. The Prākṛta- kalpataru of Rāmaśarman
5. The Prākṛta-sarvasva of Mārkaṇḍeya[9]

He divides these verbal substitutes into four classes according to their main features.[10]

(I) The verbal substitutes that are identical with the

corresponding Sanskrit roots.

(II) Those which are derived from the corresponding Sanskrit forms according to the usual phonetic rules laid down by Prakrit grammarians.

(III) Those which cannot be traced back to any Sanskrit root by applying any of the same phonetic rules.

(IV) Those which, phonetically, fall under II, but "which have changed their meaning, and which are therefore, by Prakrit grammarians equated with, and substituted for, some other Sanskrit root which has a meaning more nearly akin to the acquired meaning of the Prakrit word."[11] He also remarks that the verbal substitutes of classes III and IV only are true ādeśas and that a good number of those coming under class III are borrowed deśya words which cannot be referred to Sanskrit at all.[12] In this context it is well worth noting that Dr.S.M.Katre, in his highly esteemed work 'Some Problems of Historical Linguistics in Indo- Aryan',[13] accepts, from the linguistician's point of view, this classification of Grierson with some reservation, the reservation affecting classes III and IV.[14] He observes that forms like callai under III can be placed under II and be omitted from the list of the verbal substitutes; and as regards those under IV, he questions the very necessity of their being considered as substitute bases.[15] He, however, agrees with the latter part of Grierson's remark[16] cited above, and gives his own concept, perhaps the most scientific one ever offered, of the dhātvādeśa: "The true dhātvādeśa must be some vocable which is not IA in its origin immediately, but which regularly appears for some IA verbal base which may or may not have gone out of usage.'[17]

Coming to Grierson, he further divides the Prakrit grammarians into two schools of India, Western and Eastern, noting the various differences between the two groups, the widest one being in respect of the dhātvādeśas.[18] Taking Hemacandra (the Westerner) and Mārkaṇḍeya (the Easterner), whose lists of the verbal substitutes possess the highest number of them in their respective schools, he shows by statistics that, of the total 1590

verbal substitutes collected in the monograph, Hemacandra and Mārkaṇḍeya give 1548 - Hemacandra 930, Mārkaṇḍeya 618. Hemacandra gives 707 verbal substitutes which Mārkaṇḍeya ignores, and Mārkaṇḍeya gives 395 which Hemacandra ignores. Thus, only 223 are common to both.[19] Comparing further the two grammarians in respect of the genuine verbal substitutes, or deśya dhātvādeśas, of Hemacandra's 930 forms, 388 are such genuine ones (i.e.35 per cent), while of Mārkaṇḍeya's 618 they are only 65 (i.e. 11 per cent.).[20] Then, examining the 223 verbal substitutes common to the two grammarians, from the point of view of their giving Sanskrit equivalents to these, he points out that no less than 62 are given different Sanskrit equivalents in their respective lists.[21] The implications of this part of statistical study presented by the learned Prakritist will be clear only if we note his observations on some features of the verbal substitutes of class IV, and that too in his own words: "We may here note a difference which I have observed between Hemacandra and the Eastern Grammarians. Hemacandra seems to prefer to group his ādeśas according to their generalised sense, while the grouping of the Easterners tends towards specialisation. Take, for example, the root gam -. Here Hemacandra gives no less than 21 ādeśas. It is not to be expected that all these 21 are exact synonyms; most of them must have been used to indicate more or less specialised meanings of the verb 'to go'. But Hemacandra clumps them together under one general head. That some of them do have specialised meaning is borne out by the Easterners, not one of whom gives a single ādeśa for the Sanskrit gacchati."[22]

From all these details it may be deduced that of all the grammarians, Hemacandra, the Westerner, gives the highest number of verbal substitutes which contain the greatest number of true or deśya ones, but has a weak point that he does not, like Mārkaṇḍeya or other Easterners, group them in accordance with the different shades of their meanings.

These true dhātvādeśas, as noted above, are also deśya

words, but for some practical purposes have been included in Prakrit grammar. They, together with the deśya words, were indeed found in Prakrit literary works and even in Sanskrit Lexicons and Dhātupāṭhas.[23] But the discovery of the Pāiyalacchīnāmamālā of Dhanapāla and the Deśīnāmamālā of Hemacandra by Buhler, and the publication of both these works later,[24] gave a new impetus to their study and enhanced the scope of such study among the various scholars - Prakritists, linguisticians and others. Hence, naturally, we came, and are still coming to know more and more about the importance and the problematic origin and preservation of these dhātvādeśas as well as deśī words, which together go to form an interesting part of the Middle Indo-Aryan vocabulary. Pischel early observed,[25] "Among the deśya words are included the largely numerous verb-forms, that are designated as dhātvādeśas "root-substitutes" by grammarians, and they cover much space in Indian grammars. Here, Sanskrit fails miserably in rendering any help, though agreement among the new Indian languages is most rigorous." Dr.S.K.Chatterji remarks,[26] "The deśī element in MIA is another absorbing and frequently baffling topic." Dr.S.M.Katre thinks,[27] "One of the most urgent problems which faces us with respect to MIA verbal bases is that of the dhātvādeśas".

Another early outcome of the attention paid by scholars to the deśī element in MIA, was the conviction that it largely possessed the non-Aryan element, Dravidian being a notable part of the latter.[28] Later, Dr.P.L.Vaidya hinted at the possibility of Dravidian words entering into MIA through Old Māhārāṣṭrī.[29] Then Dr.A.N.Upadhye proved clearly the inevitability of the Kannada loan words into the Prakritic vocabulary and gave a pretty long critical list of such words, which may be said to be pioneer work in this particular direction.[30] Recently I attempted, in two papers,[31] to trace to Kannada a few more words from the Deśi Stock, viz., Hemacandra's Deśīnāmamālā, Dhanāpala's Pāiyalacchīnamamālā and Trivikrama's exhaustive list of desi words given in his Grammer. Now I propose to give in this paper a critical list of a few genuine dhātvādeśas,[32] which appear to have been borrowed wholly or

partly, from Kannada. The list is not claimed to be exhaustive, nor are the conclusions to be final.

aṭṭai = kvathati (IV.119[33] : I.20[34]) - boils, prepares by heat, Kannada (K). aṭṭu[35] - to cook,[36] boil, evaporate. Cf. Tamil (T.) aṭu - id, Malayalam (M.) aṭuka-id, Tul (Tu.) aḍupiṇii and Telugu (Te.) aṭṭu - a flat think cake roasted or baked on an iron pan. Shri Shivashekhara Mishra proposes that the Hindi āṭā flour, food, is a loan from Dravidian : K. aṭṭu, aḍu, Tu. aṭṭila, Te.aṭṭu[37]. But it cannot be so, for the cognate forms of the Hindi āṭā are found in other NIA languages also, and they have all come down from aṭṭaṁ (Sk.lex.),[38] which itself appears to have been taken from MIA (i.e., aṭṭai)[39] Prof.K.P.Kulkarni rightly observes that the Marāthī aṭne (aṭṇe) is originally a Kannada word aṭṭu, which entered into Māhārāṣṭrī and which later, Hemacandra called deśī[40] (or dhātvādeśa).

avukkai = vijñāpayati (IV.38: I.37) - requests, tells respectfully. vokkai = id (IV.38: VII.81) - id. vokkai = unnatati etc. (Mārkaṇḍeya)[41] - jumps towards. K.avuku (avuṅku)[42] - to embrace, M. amukkuka - to press down, Tu.amapuni, Te. avukku - to yield to pressure. It is obvious that phonologically the Prakrit verbal root agrees with that of Kannada. As regards the semantic side of it, the meaning of the Kannada root is similar to the one given by Mārkaṇḍeya. The Kannada root might have possessed other meanings, too, which have not come down to us.

āhoḍai = tāḍayati (IV.27: I.71) - beats, strikes. vihoḍai = id (IV.27:VII.72) - id. nihoḍai = patayati etc. (IV.22:IV.51) - fells etc. pahoḍai = vilulati (Rāmaśarman)[43] agitates, shakes etc. All these four verbal substitutes are formed by adding prefixes to hoḍ - which appears to have been borrowed from K.poḍe[44] (hoḍe) - to beat, strike, fell. Fe.T. putai - id, Tu. poḍepuni - to fan, winnow, Te.poḍucu - to fight, Kot. porc - to winnow with a stick. Considering

the date of Hemacandra, i.e., 1088-1172 A.D., the change of 'p' to 'h' in the Kannada root stands true to the historical change of the sound in the language.[45] Ramasarman flourished : "between the beginning of the 12th and the end of the 16th century".[46]

oggalai = romanthayati (IV.43: I.163) - chews. vaggolai = id (IV.43.VII:49) - id.K.ugul̤ (ugal̤)[47] - to spit as saliva etc. Cf.T.umir - to gargle, spit, M.umirka - id, Tu. ukalu -vomitting, Te. umiyu - to spit. It can be noted that the meanings chewing, spitting gargling etc, are so closely allied. The shift of sound u > o > va is also plausible. As regard g > gg, it is just possible that undue accent on 'g' on the part of the lenders might have given rise to 'gg' amongst the borrowers, for "the masses speak by ear".[48]

khuṭṭai = tuḍati (IV. 116 : II.75) - breaks, K.kuṭṭu[49] to pound, beat, strike. Cf.T.kuṭṭu - id, M.kuṭṭuka - id, Tu.kuṭṭuni - to thump, give a blow, Ko.kuṭ - to pound. The aspirated 'k' may be a dialectical variation in Kannada itself, for we hear kaṁba : khaṁba, bangāra : bhangāra, gāḷi : ghāḷi etc. Besides, it is interesting to note that the Sanskrit kuṭṭ - to pound, is also included by T.Burrow in his "list of the most important and the certain of the Dravidian loans."[50] Turner, under kuṭnu, notes that Bloch and Kittel suggest the Dravidian origin of the Sanskrit root.[51] Moreover, Dr.R.C.Hiremath suggests that the Sanskrit kuṭṭima - an inlaid or paved floor, ground paved with small stones, also , "can be derived from the Dravidian kuṭṭu - to beat, to strike and to pound."[52] But Dr.Katre includes the Samskrit kuṭṭayati among" a few examples of OIA bases of earlier forms, subject to the process of MIA development"[53] kuṭṭayati < kṛntati / kartati.[54]

khuppai = majjati (IV.101: II.75) - plunges. K.kuppu[55] to jump, leap. Cf.T.kuppuru - to leap, spring across, fall headlong, Te. kuppiñcu - to bring the feet together, Kol. kup - a broad jump with even feet, Tu. kup - to leap. Here the Kannada forms kuppisu, kuppaḷisu, kupparisu etc. are also worth noting. As regards

the aspiration of 'k' we have noted above, under khuṭṭai, the tendency in Kannada. According to Prof.K.P.Kulkarni, the Marathi khuppaṇē also is, originally, a Dravidian formation and the desī (or dhātvādeśa) khupp - was Sanskritized as kṣup.[56]

ghuṭṭai = pibati (IV.10:II.109) - drinks. K.guṭuku -a gulp. guṭukisu[57] - to gulp. Cf.Tu.guṭuku -id. Te.guṭuka -id. Ko. gurkan - noise of drinking water, Tu.kurk - to gulp. The Nepali form and other IA cognates given by Turner are : Nepali ghuṛko - a gulp, Hindi ghuṭaknā - to swallow, Punjabi ghuṭṭa - a swallow, Sindhi ghuṭko - a gulp, Gujarati ghuṭḍo -id, Marathi ghuṭkā (ghoṭ) -id, etc.[58] From these details it is clear that the cognates of the root are found in the languages of both the families, Dravidian and Indo- Aryan. Hence can it be an ethno-psychological phenomenon?[59] Or can we say that the MIA root is a Dravidian loan in IA, for "the onomatopoetics form a very characteristic element of speech in both Dravidian and Austric?"[60] Prof.K.P.Kulkarni suggests that the Marathi ghuṭkā originally might have come from the sound or from the Kannada word guṭuku.[61]

ṭiriṭillai = bhramati (IV.3) - wanders, turns round. K.tiri[62] - to wander about, turn round. The verbal substitute appears to be a reduplicative of the Kannada tiri, the second 'ri' dropping by Syncope: ṭiriṭirillai ṭiriṭillai. As regards the addition of illa, the formation is on the analogy of cincai : cincillai[63]. And the change of 't' to 'ṭ' is also possible. Even in Kannada we find tagaru and ṭagaru.[64] Cf. also T. tiri - id, M.tiri -id, Tu.Tiruguni -id, Kol.tirg-id.

tuppaṁ = mrakṣitam (I.200: V.22) - besmeared, anointed. K.tuppa[65] - clarified butter. Cf.T.tuppu - enjoyment, object of enjoyment, food, ghee, tuppaṁ -ghee. Other Dravidian languages possess this form in some other meanings: Te.tuppa small bush, Kol.tuppa- birds' nest etc. The semantic development of this verbal substitute probably took place out of a social custom in South India that women, during their period, besmeared their face with

ghee mixed with turmeric, in which context it might have been borrowed into MIA with the meaning: that which is besmeared with ghee. The three verses in the Gāhāsattasaī viz., Nos.22, 289 and 519, speak of this custom and allow scope to this possibility. A scrutiny of the usage of tuppa in these three verses, as found in the various editions of the work, show that there appears to be some confusion on the part of the copyists, commentators and later editiors of the verses, which is reflected in the different queer readings of the form, particularly in verses 22 and 519 : vaṇṇaghiatuppamuhīe: vaṇṇaghialittamuhīe, vaṇṇaghialittamuhīe, vaṇṇaghaalippamuhiṁ: vaṇṇaghaatuppamuhiṁ etc. Could it, ghaatuppa or ghiatuppa here, be an example of Polyglottism?[66] Verse 289, however, gives rather a true nature of the form: tuppāṇaṇā - she with her face besmeared with ghee. Hemacandra, in his Deśīnāmamālā, gives as many as six meanings of tuppa[67]. And Pandit Haragovindadas Sheth has collected, from various literary sources, besides Hemacandra, several meanings of the word in which it has been used.[68] Among all these meanings, except the one, viz, sarṣapa, included by Hemacandra in his list of six meanings, some stand for ghee, while others move round it being used in a similar or a metaphorically extended sense.[69] Prof.K.P.Kulkarni proposes that the MIA tuppa, from which the Marathi tūp has come, can be connected with the Sanskrit root tup - to hurt (Dhātupāṭha) and suggests a distant line of its semantic development : In ancient days tuppa stood for the fat removed from the hunted or killed animal. Later, when such violence was given up, the word came to be used for the milk-product.[70] Turner, under the Napali ghiu or ghivu, gives all the corresponding forms in IA, the line of their descent beings: Sanskrit ghṛta, pāli ghataṁ, Prakrit ghaa, ghia NIA ghiu, ghī, etc.[71] In Marāṭhi and Koṅkaṇī, besides ghī, tūp also is in currency. Other NIA languages do not appear to possess this additional form.[72] Hence it is possible that tuppa entered into MIA, viz. Old Māhārāṣṭrī from Dravidian, possibly from Kannada, which area is geographically

more favourable for such borrowing, and the Marāthī tūp came down from the Old Māhārāṣṭrī and later remained in wide currency, at least in some regions, in preference to the one directly inherited from AI, i.e.ghī owing to the closer contact of the peoples of Marathi and Kannada-speaking areas, or owing to the merger of some parts of the Kannada - speaking area in the course of the formation of later Maharastra. Dr.Upadhye suggests that the Kannada tuppa might have been borrowed into Marathi and phonetically naturalized.[73] Prof.Tirumala Ramachandra proposes that tuppa, found in the Gāthāsaptaśatī, is a Telugu word.[74] After all these considerations, I believe that a more detailed investigation of the MIA tuppa, both in its phonological and semantic aspects, on historical principles, would be of much value to IA as well as Dravidian Linguistics and even to Indo-European Linguistics, for Monier Williams gives some Indo-European cognate forms, viz., Latin stupeo, German stumpf etc. of the Sanskrit tup[75] - with which according to Prof.K.P.Kulkarni, as noted above, the MIA tuppa can be connected.

Murai = bhanakti (IV.106: VI.136)-breaks. musumūrai = id (VI.106:VI.136) -id. mummurai = cūrṇayati (Mārkaṇḍeya)[76] -pounds, powders. mamūrai = id. (Rāmaśarman)[77] -id. K. muri[78] -to break. Cf. T. muri - id, M. murikka-id, Te. muriyu-to be broken. The last three forms of the verbal substitute are formed by adding prefixes to the first one. Hemacandra gives, it may be noted, merely the general meaning, whereas the other two grammarians, the Easterners, give the specialized meaning.[79]

■

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7. Introduction to the Prakrit Grammar of Trivikrama, Jīvarāja Jaina Granthamālā No.4, Sholapur 1954, p.xxxviii.
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10. Op.cit., Intro.p.77.
11. Ibid.
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13. Wilson Philological Lectures, Bombay University 1940-41, Pub.1944.
14. Op.cit. Intro., p.99.
15. Ibid.
16. Op.cit., Intro.p.100.
17. Ibid.
18. Op.cit., Intro.pp.82-83.
19. Op.cit. Intro.p.83.
20. Ibid.
21. Ibid.

22. Op.cit., Intro.p.81.
23. Vide Pischel, Comparative Grammar of the Prakrit Languages (Eng.Tr.), Varanasi 1957, Intro. *9.p.7.
24. In the years 1879 and 1880 A.D.respectively.
25. Op.cit., Intro. 9.p.7.
26. Indo-Aryan and Hindi, Ahmedabad 1942, p.92.
27. Op.cit, p.98.
28. It may be noted here that as early as 1872 A.D., John Beams, while taking stock of the Linguistic material from which the vocabulary of the seven New Indo-Aryan languages is derived, gave due consideration to the 'Deṣaja' class and recognized in it the non-Aryan element though in "a very small proportion". (Comparative Grammar of the Modern Aryan Languages of India, Vol.I, London 1872, Intro.pp.1-13). Then scholars like Grierson, Bloch, Truner, Chatterji, Przyluski and others in various contexts pointed out Dravidian as well as Austro-Asiatic influence on MIA vocabulary including the deśī element.
29. Observations on Hemacandra's Deśīnāmamālā, J.B.O.R.I., Vol.VIII 1926.
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31. (i) Kannada words in Hemacandra's Deśināmamālā, Journal of the Karnatak University, (JKU), Humanities, Vol. VII, 1963.

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32. My source of verbal substitutes for investigation, naturally, is Hemacandra and I have consulted, occasionally, others either from Grierson's Indexes or frompublished works.
33. Refers to Hemacandra's Grammar.
34. Refers to his Deśīnāmamālā.
35. It is a included by T.Burrow and M.B.Emeneau (BUR-EMN) in their 'A Dravidian Etymological Dictionary', Oxford 1961,

Entry No.66- Ka. A note also is added : 'Cf.Sk.aṭṭa-dried, Pk.attai-to become dry, Mar. atne-to dry up.' Vide op.cit., Intro. &9.

36. Kittel, in his 'A Kannada-English Dictionary', Mysore 1894, quotes the usage of the root in this meaning.

37. Non-Aryan Element in Hindi language, Summaries of Papers, All India Oriental Conference, Lucknow 1951, pp.166-167.

38. Vide Turner, ato-flour, in his 'A Comparative and Etymological Dictionary of Nepali language', London 1931.

39. This possibility has been noted above on the authority of Pischel, Op.cit., Intro. 9, p.7.

40. Marathi Etymological Dictionary, Bombay 1946.

41. Grierson's Index II, p.154.

42. (i) BUR-EMN, 143-Ka.

(ii) Keśirāja includes it (avuṅku) in Dhātupāṭha of his Śabdamaṇidarpaṇa (SMD) Dh.

43. The Prākṛta-kalpataru, The Asiatic Society, Calcutta 1954, I. 8.38.

44. (i) BUR-EMN, 3493-Ka.

(ii) SMD Dh.

45. Vide A.N.Narasimhaiya, 'A Grammar of the Oldest Kannada Inscriptions, Mysore 1941, pp.1-2.

46. Dr.Manmohan Ghosh, Intro. to the Prakrta-kalpataru, Calcutta 1954, p.XV.

47. BUR-EMN, 547-Ka.

48. John Beams, Op.cit., Intro. p.14.

49. (i) BUR-EMN, 1391-Ka. A note also is added : 'Cf.Sk.kuṭṭayati- to beat', Vide op.cit. Intro. 9.

(ii) SMD Dh.

50. The Sanskrit Language, Faber and Faber London, p.381.

51. Op.cit.

52. 'Linguistic Investigation of Some Problems on the

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53. Op.cit., p.67.

54. Ibid, p.68.

55. Vide A.N.Narasimhiya, 'A Grammar of the Oldest Kannada Kannada Inscriptions, Mysore 1941, pp.1-2.

56. Op.cit.

57. BUR-EMN, 1381 Ka. A note is also added: 'Cf. Turner S.V.ghurko'. Vide Op.cit., Intro.9.

58. (i) Op.cit.

(ii) It may be noted that the IA line of decent, here, starts with the desi (or dhātvādeśa) ghuṭṭai, with no Sanskrit or Pali or Prakrit cognate form preceding it.

59. Vide Prof.C.R.Sankaran, Some Problems in Kannada Linguistics, Kannada Research Institute Dharwar, 1954, pp.59-60.

60. (i) Vide Dr.S.K.Chatterji, Op.cit., p.92.

(ii) At present I have no means of finding out the Austric cognates of the root.

61. Op.cit.

62. (i) BUR-EMN, 2665 Ka. (ii) SMD Dh. (tiripu).

63. Siddha-Hema, IV.115.

64. Kittel, Op.cit.

65. BUR-EMN, 2685-Ka. A note also is added: "Cf.Pk.tuppa-ghee, Mar. tūp-id".

66. Vide Dr.S.K.Chatterji, Op.cit. pp.94-95. Dr.Chatterji notes that the phenomenon of Polyglottism in MIA is illustrated by what may be called Translation Compunds. He further observes; "The occurrence of this kind of translation compounds suggests that in ancient India, as much as in Modern India, various languages were spoken (or studied or otherwise employed) side, by side, and hence tese

compound formations".

67. V.22.

68. Pāia-sadda-mahaṇṇvo, Calcutta 1928.

69. The following two meanings are interesting to Note : tuppaṁ - besmeared with ghee, tuppo - a leathern bottle for storing ghee.

70. Op.cit.

71. Op.cit.

72. The Gujarati people also settled in Karnatak and Maharasthra, use in their language tūp in addition to ghī.

73. J.B, O.R.I, VOL. XII.

74. Some Telugu words in Gāthā Saptaśatī, Summaries of Papers, 26th International Congress of Orientalists, Delhi 1964, pp.203-204.

75. A Sanskrit-English Dictionary, 2nd Ed.Oxford 1899.

76. Grierson's Index II, p.149.

77. Prākṛta-kalpataru, I. 8.36.

78. (i) BUR-EMN, 4109-Ka. (ii) SMD Dh.

79. These peculiarities have been noted above.

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THE DEŚĪ ELEMENT IN MIDDLE INDO-ARYAN AND KANNADA

The Deśī Element in Middle Indo-Aryan may broadly be said to have comprised:

(i) The stock of genuine deśī words collected in the Pāiyalacchī Nāmamālā of Dhanapāla - a lexicon, the Deśīnāmamālā of Hemacandra - also a lexicon, and the long list of deśī words given by Trivikrama in his grammer, the Prākṛta-Śabdānuśāsanaṁ.[1]

(ii) The genuine dhātvādeśas, verbal substitutes, taught by Hemacandra and other Prakrit grammarians in their respective grammatical works.[2]

(iii) The deśī vocables, found in Prakrit works like the Kuvalayamālā[3] and the Mahāpurāṇa of Puṣpadanta[4], but not included in the desi lexicons or Trivikrama's list.

(iv) The deśī vocables that are stored away in unexplored or lost works, like the Taraṅgavaī Kahā of Pādaliptasūri[5] and the Vilāsavaī Kahā of Halika.[6]

(v) The deśī vocables which may have come down in New Indo-Aryan without being collected in the

deśī lexicons, Trivikrama's list, or the lists of verbal substitutes given by Prakrit grammarians, or without being used in Prakrit works, extant or lost.[7]

Though the problem of the exact origin, development and preservation of Deśī Element in Middle Indo-Aryan has not yet had complete solution, it has been an established fact that a notable part of it is a loan from the Dravidian and the Austro-Asiatic (which also includes the Muṇḍa) languages, and amongst the former, Kannada has contributed its mite to it. A few attempts, so far, have been made to trace the Kannada element within the Deśī element in Middle Indo-Aryan.[8] Now I propose to evaluate the results of this branch of research in the light of some of the cautions struck or tests laid down by linguisticians[9] while proposing scientifically better lines of investigation, as well as in the light of the difficulties, a few of which, being unsurmountable in the present state of knowledge in the field, one has to face along such lines.

For scientific accuracy it is necessary that, when we say that a particular deśī vocable in MIA is a loan from, say it first Dravidian, we must assure ourselves that:

(1) It is not inherited, with new phonetic developments, from Old Indo-Aryan. Several words in the deśī lexicons, which have undergone phonetic changes not admitted by any rule or rules in the Prakrit grammer, can be brought under this test.

(2) It is not inherited from Indo-European leaving, however, no trace in OIA. In Dr.Katre's words, "MIA may inherit directly IE vocables not recorded in the OIA stage.'[10] He also points in support of this peculiarity, to Prof.Louis H.Gray's Paper[11] on the Indo-European etymologies of fifteen Prakrit words. Among these fifteen etymologies, it is interesting to note the first one, viz., aṭṭaṇa, which Kittel had noted as borrowed from Dravidian.[12]

(3) It is not a loan from Muṇḍa[13] from which Dravidian itself may have borrowed. Bloch observes that Dravidian also may have borrowed from Muṇḍa "which must be at least as ancient as Dravidian in India."[14]

(4) It is not a loan from other Austro-Asiatic languages. Przyluski claims to have shown, in a series of articles in the Memories and the Bulletin de la Societe de linguistique de Paris, "the importance of the Austro-Asiatic languages for the study of Sanskrit and Middle Indian languages."[15]

(5) It is not a case of an accidental linguistic phenomenon,[16] an ethno-psychological phenomenon,[17] or polyglottism[18] or the like.

Among these tests the first is easy to apply. The second demands a vast knowledge of different families of languages, Dravidian, Indo-Aryan, and Indo-European. If scholars like Gray extend their efforts to the entire field of the Desī Element in MIA and prepare an exhaustive list of vocables "derived from bases long recognized in non-Indian linguistic families of Indo-European"[19], it would be of great use to scholars working in this field. The third and the fourth stand almost in theory only, for material usable to those effects is not available in both the groups of languages. As regards the items in te fifth, while the accidental linguistic phenomena and polyglottism are not difficult to be considered, the ethno-psychological phenomena require specialisation, for which we have to depend on scholars like Prof.C.R.Sankaran.

Besides, all these tests do not go to form a complete unit so as to ensure our conclusions being final, for there are some vocables, in MIA as well as in OIA, which stand beyond these tests and lead even eminent linguisticians to different conclusions. For example, while Bloch connects OIA taḍ -with Dravidian, Kan. taṭṭu etc., Dr.Katre derives it from OIA tṛd-[20] Again while Kittel connects the epic Sanskrit aṭati with Kan.āṭu, and Bloch with Kan.aḍi etc., Dr.Katre attributes it to OIA ṛt-a-ti[21] and remarks, "The acceptance of these etymologies is largely a matter of faith or convication."[22] Coming, further, to MIA, when Bloch connects bolla - with Kan.bogaḷu or bogalu, etc., Dr.Katre derives it from OIA bru-[23] and then lays down a comprehensive three-point

scheme for deciding a Dravidian or non-Aryan loan in IA in general[24]. Thus there are some tests which are imperfect, there are others which stand in theory only and there are some others which require a long-term co-operative planning and application.[25] Hence, under these circumstances it seems reasonable if one takes courage from Bloch's words, - "If it is no reason for giving up this research, it is one for leaving necessary room for possibilities to which hitherto little attention has been paid,"[26] and go ahead with the work in hand.

Coming to the next stage of this discussion, for scientific accuracy it is also necessary that when we decide a particular desī vocable is a loan from Dravidian, we must also be able to say where and when it was borrowed into MIA. In other words, we must be able to say whether the vocable was borrowed from Kannada, Telugu, Tamil, Malayalam or Tulu or some other Dravidian tongue, and that also at what definite period. Dr.Katre calls it the "space and time factor" and emphasises it as very important in this branch of research. Recognizing the importance as well as the difficult nature of this factor with special reference to the Desi Element in MIA, he proposes a four-point scientific seheme,[27] which also is a gigantic one, demanding long-term co- operative planning and execution to be spread all over the nation and covering all the families of languages in India. Moreover, the problem of inter-borrowing wihtin the Dravidian family of languages is beset with subtle difficulties, which fact Burrow and Emeneau have casually noted, suggesting the need of a "separate monographic treatment"[28] for the same. In this context, it would not be out of place to note what Turner has observed with reference to NIA languages,[29] for it applies, more or less, to the Dravidian Languages too: "In India, perhaps as much as in any linguistic area, we are faced with an extensive mixture of dialects from the earliest times. The conditions have seldom been as such make for the evolution of a number of sharply differentiated languages. Constant invasions, the movements of great armies, the attraction of vast crowds of pilgrims from distant parts to centras of religious worship, the far

wanderings of innumerable ascetics, the influence on illiterate peoples of travelling bards, the continual interplay of kingdom with kingdom, a district being now in this political area, now in that-these conditions have all made for widespread borrowings in languages, the extension of common linguistic changes over large areas and the formation of common mixed languages"[30]. Moreover, among the Dravidian languages, Kannada, as also Telugu, with the peculiar geographical position of its linguistic area, stands better chances of lending vocables to MIA as well as NIA."[31]

After all these considerations, one is inclined to hope that until the giant and complicated lines of investigation proposed by linguisticians like Dr.Katre, are actually set for working, individual attempts[32] needing the maximum possible caution or tests may be continued in all Dravidian languages, and later, with the material available, attempts, on the model of 'Telugu Loans in Tamil,'[33] but on historical grounds as far as possible, may help some kind of sorting and sifting and lead, finally, to the realisation, though not complete, of the 'space and time factor' too.[34]

Such attempts may, in the long run, help to solve the problem of the Deśī Element in MIA. They will give an idea of the quota of the vocables borrowed by MIA from each language and of those common to all the languages of the family. This would further show how a part of the Deśī Element in MIA binds together all the languages, Dravidian and NIA,[35] and, in a way, represents the unity of the Indian languages as a whole. And lastly, it would also help, considerably in spirit and to some extent in practice, towards the learning of Hindi, our National language, by South Indians by the method of going from the known to the unknown.[36]

■

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1. The nature of desī words and some details about the two desī lexicons and Trivikrama's list have been already discussed by the auhor of this paper elsewhere: 'Kannada words in Hemacandra's Deśīnāmamālā' and 'Kannada Words in Desi stock', Journal of the Karnataka University (J.K.U.) Humanities, Vols. VII and VIII respectively.
2. For the nature of and details about the dhātvadeśas, see the same author's 'Kannada Element in Dhātvādeśas' J.K.U. (Humanities). Vol.IX.
3. The Kuvalayamālā is likely to contain such vocables, as the author himself says that he who knows desī languages may also (with interest) read' the work. (Vide 23, p.281, Kuvalayamālā of Udyotanasūri, Ed. Dr.A.N.Upadhye, Singhi Jain series 45, Bombay 1959.
4. Dr.Mrs.Shriyan has traced in this work words of this type, for example mīsiya etc., in her 'Some Foreign Loan Words In Puṣpadanta's Apabhraṁśa, 'Bhāratīya Vidyā. Vol.XXV; No.1-2, pp.26-37.
5. Grierson tells that the early Prakrit narrative works like the Taraṅgavaī (C.5th cent.A.D.) freely borrowed from the then languages of the people, particularly those for whom they were written (Linguistic Survey of India, Vol.1, Part, I.P.123), He, further, observes about the Taraṅgavaī: "Owing to the

number of provincialisms contained in it, it gradually became extinct.

6. Udyotanasūri, in the introductory part of his Kuvalayamālā (p.3), respectfully remembers this work as well as the Taraṅgavaī Kahā, together with their authors.

7. Several of the "words of non-Indo-European, uncertain or unknown origin" given by Turner in his 'A comparative and Etymological Dictionary of Nepali Language, Index p.657 ff, may come under this class.

8. (i) Kanarese words in Deśī Lexicons, J.B.O.R.I. Vol.XII 1930, by Dr.A.N.Upadhye. (ii) Kannada Words in Hemacandra's Deśīnāmamālā, J.K.U. (Hum.) Vol.X VII, 1963, by the present author. (iii) Kannada words in Deśī Stock J.K.U. (Hum.) Vol.VIII 1964, id. (iv) Kannada Element in Dhātvādeśas, J.K.U, (Hum.) Vol.IX, 1965 id.

9. After Caldwell, Gundert, Kittel etc., linguisticians like Levi, Przyluski and Bloch (in their respective papers in Pre-Aryan and Pre-Dravidian in India, University of Calcutta 1929), Dr.Katre (in his Historical Linguistics in Indo-Aryan, Bombay 1944, particularly pp.138-139 and p.154), Dr.S.K.Chatterji (in his Indo-Aryan and Hindi, Ahmedabad 1942, pp.94-95 and also noted by Dr.Katre, Op.cit., p.189, note 8) and Prof.C.R.Sankaran (in his Some Problems in Kannada Linguistics Dharwar 1954 pp. 47-50) have either struck some cautions to be noted or prescribed some tests to be followed while investigating the problems of Dravidian loans in IA in general, and also in MIA in particular.

10. Op.cit., p.40.

11. This paper has been published in the Journal of the American Oriental Society, Vol.60, No.3, 1940, pp.361-369.

12. See No.12 in 'On Dravidian Element in Sanskrit Dictionaries', Indian Antiquary, Vol. I, pp.235-239.

13. "The Muṇḍa languages must have been formerly spoken

over a vast area in central India and probably also in te valley of the Ganges" - Sten Konow, Linguistic Survey of India, Vol.IV, Intro.p.9, Levi has noted this, Op.cit., p.95.

14. Op.cit., p.59.
15. Op.cit. p.25.
16. Vide Bloch, Op.cit., p.44.
17. Vide Prof.C.R.Sankaran, Op.cit., pp.59-60.
18. Vide Dr.S.K.Chatterji, Op.cit., pp.94-95.
19. Gray, loc.cit., p.361.
20. Historical Linguistics In Indo-Aryan, pp.135-136.
21. Ibid., p.136.
22. Ibid., p.137.
23. Op.cit., p.138.
24. Op.cit., pp.138-139.
25. Like Dr.Katre's three-point scheme noted above.
26. Op.cit., p.59.
27. Op.cit., p.154.
28. A Dravidian Etymological Dictionary, Oxford, 1961, Intro. p.xvi.
29. Gujarati Phonology, Journal of the Royal Asiatic Society 1921, Part-III, Intro.p.329.
30. ibid.
31. For an excellent sketch of the political geography of ancient, medieval and also modern Karnatak, see A.Master's 'Some Parallelisms in Indo-Aryan and Dravidian with Special Reference to Marathi, Gujarati and Kanarese', Journal of the Bombay Branch of the Royal Asiatic Society Vol.5-1929, pp.95-140.
32. As noted in note 8 above.
33. By S.V.Subramanian, Indian Linguistics, Vol.xvi, pp.179-186.
34. If the need felt by Burrow and Emeneau, as noted above, is fulfilled, preferably by themselves, it will be a great boon to all who are interested in such work.

35. Some deśī vocables which are loans from Dravidian have come down in NIA. See under aṭṭai in 'Kannada Element in Dhātvādeśas, J.K.U (Hum.) Vol.IX.

36. By Dr.Katre this method is laid down as part of his 'A New Approach to the study of Middle and Modern Indo-Aryan' (Bharatiya Vidya, Vol.I, Part 2 pp.135-143).

45

A NOTE ON SOME MORE KANNADA WORDS IN DESĪ STOCK

Hemacandra's Deśīnāmamālā occupies a distinct place in the field of the Deśī element in Middle Indo-Aryan. Of the several intriguing problems connected with the Deśī words collected in this work, that of the sources of such words is of considerable importance. It has been as established fact that Kannada, an important member of the Dravidian family, with its favourable geographical, historical, linguistic and literary background in early days, has served as one of the sources of several loan words listed in the Deśīnāmamālā and found in other repositories of Deśī vocables. A fairly good amount of work has already been done in this branch of study : Dr.A.N.Upadhye's pioneering work in this direction is quite noteworthy.[1] the present writer's work in this field is spread over four papers.[2] In the last of this series, a note had been taken of some of the cautions given and tests laid down by linguisticians for scientifically better lines of investigation of the Deśya vocables that are loans from the Dravidian in general and Kannada in particular. But Dr.H.C.Bhayani's "Studies in Hemacandra's Deśīnāmamālā",[3] which also represents some noteworthy aspects of investigation of loan words in the Desi Stock, had not come out by that time.

In his introduction to the book, the author presents his observation on the nature of and the problems connected with the Deśīnāmamālā; and lays down for scholars in this field a scheme of further research on the work, the epitome of which is found in the following words: "Actually the further research work on the Deśīnāmamālā has to proceed in two closely related directions : ascertainment of the correct form and meaning of the listed item and ascertainment of its currency and derivation".[4] The Studies are then divided into three Sections in which are listed in all 597 Deśī vocables with the following aspects of their study:

I. Formal variation in the Deśya Items of the Deśīnāmamālā: (1) Graphic variation (2) Phonological variation.

II. Correction of Erroneous Interpretations.

III. Some Deśya Items from Svayaṁbhū's Paumacariya (I-XX):

(1) Items common with the Deśīnāmamālā.

(2) Items not recorded in the Deśīnāmamālā.

The present writer was actually induced by some aspects of these studies - especially by 1 and 2 in Section 1 and 2 in Section III - to carry out once again, a close search for the Kannada loans in the listed stock of Deśya vocables and, thus, could pick-up a few items.[5] The following appear to have been borrowed from Kannada:

Pusa (DNM 6.63) - mṛja to wipe. Cf.Kannada (K) pūsu Cf. also Telugu (Te.) pūyu, Tamil (T.) pūju. The Śabdamaṇidarpaṇa (Dh.) also includes it. The meaning is to smear, besmear etc. Hence, the borrowal appears to have been with a semantic change. puṁsa-with nasalisation, phusa- with aspiration and puṁccha- with cha/ccha variation appear to be later developments.

Ubbaro (DNM 1.126) - viṣamonnatapradeśaḥ, an unevenly raised place. From K. ubbu - to swell, increase etc., Cf. also Te. and T.uppu K.also possesses ubbara - the state of being swollen, risen etc. Cf. also Te. and T.ubbaro, and not ubbūro, seems to be the correct form. In addition to the correct interpretation given

by the author of the Studies, the other meaming viz., unevenly raised, also might have been in vogue. Or the word might have had the other shade a of meaning too.

Kurulo (DNM 2.63) - kuṭilakeśaḥ, Cf.K.kuruḷ -curly hair. Cf. also Te. and T.kuruḷ. The author's interpretation of the word, in the context of Hemacandra's illustrated verse, may be another shade of its meaning.

Kollo (occuring many times in the Paumacariya of Svayambhu and the Mahāpurāṇa of Puṣpadanta (MP.) - hollow, a hollow chasm, deep cavity. Cf.K.koḻḻa - depth, a deep place, a clift of the rock etc. Aspiration or stops is normal not only in borrowal but also in the same language in different times and places. Words kholla, mīsiya (MP.)[6] etc., which are not listed in the Deśī Lexicons, are indeed very interesting for they do induce us to search for other Prakrit and Apabhraṁśa works for many a loan of this kind. ■

REFERENCES AND NOTES

* Paper presented at the 26th Session of the All India Oriental Conference held at the Vikram University, Ujjain in October, 1972 and published in the Journal in the Journal of Karnatak University (Hum.) Vol.xvii, 1973.

1. "Kanarese Words in Deśī Lexicons", Annals of the Bhandarkar Oriental Research Institute, Vol.xii.
2. (i) "Kannada Words in Hemacandra's Deśīnāmamālā", Journal of the Karnatak University (Humanities), Vol.VII.
   (ii) "Kannada Words in Deśī Stock", Ibid, Vol.viii.
   (iii) "Kannada Element in Dhātvādeśas", Ibid, Vol.IX.
   (iv) "The Deśī Element in Middle Indo-Aryan and Kannada", Ibid, Vol.X. Unfortunately, Prof.H.P.Nagarajaiah has not noted any part of this progress made in this field in his Drāviḍa Bhaṣāvijñāna (Bangalore, 1966), p.452, nor has Shri P.G.Kulkarni done so in his Kannada Bhāseya Caritre (Belgaum) 1967 p.510.
3. P.V.Research Institute, Benaras Hindu University, Varanasi, 1966.
4. P.8.
5. It may be noted that several other Deśī vocables have been already proposed to be such loans in papers listed in fn.2 above.
6. Noted by Dr.Mrs.Shriyan, "Some Foreign Loan Words in Puṣpadant's Apabhraṁśa Works", Bhāratīya Vidyā, Vol.xxv, pp.26- 37.

46

PRAKRITISMS IN EARLY KANNADA INSCRIPTIONS

It is an established fact that the Jaina teachers and authors, who were Prakritists, were the earliest cultivators of the Kannada language for literary purpose. And in the course of their instructional and literary activities, they must have enriched the Kannada vocabulary by lending leveral needful Prakrit words. There is not available any contemporary material for the study of this important phenomenon. However, we have some early Kannada Jaina inscriptions and literary works, that could give us a few glimpses of the later phase of this phenomenon.[1] Keeping this in view, I have taken a sample survey of the early inscriptions on the Cikka Beṭṭa (Small Hill) at Śravaṇabeḷgoḷa and noted here, with some observations, Prakrit words and words with Prakritic influence found therein. I have collectively called them Prakritisms.

Śravaṇabeḷgoḷa is well known for its epigraphic wealth and Jaina monuments. Its inscriptions have been exclusively collected and published in Vol.II of the Epigraphia Carnatica (E.C. Series At first B.L.Rice discovered such 144 inscriptions and published them in 1899 (1st Edition). Later R.Narasimhachar found 356 more and published these 500 inscriptions in 1923 (2nd edition).[2] And recently the University of Mysore undertook the revised edition of the E.C.Series and published its second volume with 573 inscriptions.[3]

Of these 573 inscriptions, 271 are collected from the Cikka Beṭṭa (Small Hill), 172 from the Doḍḍa Beṭṭa (Big Hill), 80 from the Śravaṇabeḷgoḷa village and 60 from the round about area. I have selected the inscriptions in the Small Hill for my study, because almost all the ancient ones are centralized therein. As a whole, these 271 inscriptions belong to the period between the 6th or 7th century A.D, and the 19th century A.D. But more than half of these i.e, 154, belong to the early period between the 6th or 7th century A.D. and the 10th century A.D.[4] I have restricted my study to these 154 inscriptions, but have referred, wherever necessary, to a few later and other ones too. I have used the Second Edition as well as the Mysore Edition of the E.C.Vol.II for my study presented below here. The first number of the inscription refers to the Mysore Edition and the number in the bracket (of the same inscription) refers to the Second Edition. The date that follows these numbers is also from these two editions.

(I)

The following are the Prakrit words noted from these inscriptions:

Saddhamma : No.32 (29), c.700 A.D. This word occurs twice in this inscription. It is interesting to note that the word dhamma also occurs in (the Jaina) Inscription No.15 (of 1939-40), Karnatak Inscriptions Vol.I,[5] found at Shiggaom (District:Dharwad) and belonging to the reign of the Rāṣṭrakūṭa King Amoghavarṣa (814-870 A.D.). It is possible that these Prakrit terms, saddhamma and dhamma, had a special sanctity for some Jaina engravers; or these terms may have occured in some early Prakrit inscriptions[6] the might have served as models for such engravers. Because saddharma or dhamma does not occur invariably or often in other early Jaina inscriptions.

cāga : No.163 (133), 982 A.D.

jasa : No.163 (133), 982 A.D.

These two words are very interesting from the point of view of Kannada Linguistics. The earliest available Kannada grammarian,

Keśirāja, in the Apabhraṁśa Chapter of his Śabdamaṇidarpaṇa (1260 A.D.) enlists these two words as tadbhavas (words derived from Sanskrit). It is quite possible, I believe, that the Jaina teachers and scholars, who started cultivating the Kannada language, may have set in currency these and such other Prakrit words, which the Kannada tongue may have received without any phonetic modification, simple as they were. But later on the grammarians may have listed them as words transformed from Sanskrit on the Kannada tongue, i.e, as tadbhavas.

(II)

The following names possess Prakrit sounds:

Siṅghaṇandi : No.35 (32), avout 700 A.D.

Ariṭṭhanemi : No.67 (61), about 900 A.D.

Devaṇandi : No.52 (49), about 1000 A.D.

In some of the later inscriptions names like Lakkhaṇadeva : No.147 (119) c.1100 A.D. Lakkhaṇandi: No.71 (64), 1163 A.D. and Vaḍḍadeva : No.79 (69), c.1200 A.D. are also available. The name Sāntanandi is found in No.152 (123), c.1100 A.D., which is in the Nāgarī script. The Nāgarī script of this inscription and the peculiar form Ariṭṭhanemi is No.67 (61), I think, give clue to a probability that these or such names were found in some early Prakrit inscriptions, or these names were pronounced like this in the concerned Jaina circles. Because the changes n > ṇ and śs are not found in most cases in these inscriptions.

(III)

The following words can be said to have been derived from their corresponding Prakrit ones:

pāuggamaṇa : No.92 (82), c.800 A.D. It is a Jaina technical term derived from the Prakrit pāovagamaṇa (Skt. Prāyopagamana), a variety of vow of fasting unto death, which is described at length in the Bhagavatī Ārādhanā (Mūlārādhanā); gāhās 2063 2072[7] and which predominently figures in the stories of the Kannada

Vaḍḍārādhane, an Ārādhanā Kathākośa (c.925 A.D.), R.Narasimhachar, the editor of E.C.Vol. II (Second Edition), however, translates this term as 'expiry of life' and gives its Sanskrit equivalent as 'prāṇotkramaṇa' in a foot-note. The Mysore Edition of the volume accepts this same translation, but drops the foot-note.

guḍḍa: No.5 (4), about 900 A.D. It is derived from the Prakrit khuḍḍaga (Skt.kṣudraka). This word appears in many later inscriptions and is used to mean, generally, a lay disciple. From this term is formed guḍḍi - a female lay disciple and is used in some of the later inscriptions.

bamma : No.102 (90), c.900 A.D. It is derived from the Prakrit baṁbha (Skt.brahman). In some of the later inscriptions the form bomma also appears.

siṁga : No.64 (59). 974 A.D. It is derived from the Prakrit siṁgha (Skt.siṁha).

ōja : No.172 (139) c.1000 A.D. It is derived from the Prakrit uvajjhāya (Skt.upādhyāya). The line of derivation appears to be : uvājjhāya uvajjhāya ojjhaya ojjha ōja. In this inscription (and also in many other later ones), oja is suffixed to proper names : Dāsoja and Rāmōja. In a later inscription the term ōjakuḷa is also found. At this context I remember the surname Ojhā, current in some families in Gujarat even today. The surname Jhā, current in some of the Northern provinces, seems to be a further development from Ojhā. In the true and scientific sense, all these words can be called Prakrta-bhavas. But some of these have been listed as tadbhavas (Sanskrta-bhavas) in Kannada grammatical works. None of the grammarians has recognized or thought of the class of Prākṛta-bhavas and listed any word under it.

(IV)

Lastly there is found an interesting verbal form:

ujjamisu (valli): No.38 (35), c.800 A.D. It is formed by adding the verbal (causal) suffix - isu to ujjama meaning to conclude (a vow). It is a rare form not only in inscriptions, but

also in early Kannada Jaina works. In its formation, ujjavaṇa (Skt.udyāpana)[8] cannot be brought in the picture. Pāiasaddamahaṇṇavo does not note ujjama in the sense 'to conclude'. It is possible that this peculiarly formed verbal root ujjamisu was current in the pious Jaina circles in Karnatak in those days.

This aspect of study of these inscriptions lead us to the following conclusion:

The early Kannada Jaina inscriptions bear a stamp of clear and considerable Prakritic influence; and this phenomenon stands as a mile-stone in the history of literary Kannada. Moreover, the field of these and such other inscriptions presents as a fore-ground to the sublime and sustained efforts of cultivating the Kannada language on the part of the ancient Jaina teachers and scholars, who were Prakritists.

■

REFERENCES AND NOTES

* Paper presented at the 29th Session of the All India Oriental Conference, held at Poona in June, 1978 and Published in the Journal of Karnatak University (Hum.) Vol.xxii, 1978.

1. (i) Inscriptions very well preserve the heritage of the language of a people. (ii) Such literary works are the Vaḍḍārādhane, the Cāvuṇḍarāya Purāṇa, the Ādipurāṇa etc., (iii) For details on this point vide the introductory part of my paper, Influence of Middle Indo-Aryan Literature on Kannada Literature, Proceedings of the Seminar on Prakrit Studies, Ahmedabad, 1973.
2. E.C.Vol. II, Bangalore 1923.
3. General Editor, Dr.H.M.Nayak, Director, Institute of Kannada Studies University of Mysore, 1973.
4. For further details, vide Introduction to E.C.Vol. II (Mysore Edition).
5. Edited by Pt.R.S.Panchamukhi, Dharwad, 1941.
6. A number of early Prakrit inscriptions in Karnataka have not come down to us; and so also the Kannada ones. The Jainas being the earliest cultivators of the Kannada language for literary purpose, there could, naturally, have been several Kannada inscriptions during the 4th and 5th centuries A.D., i.e, prior to the Halmiḍi inscription (450 A.D.).
7. Sri Śāntisāgara Granthamālā No.13, Sholapur, 1935.
8. vrata-samāpti-kārya : the rite of concluding a vow.

47

ON THE EIGHTEEN DEŚĪ LANGUAGES

The Nāyādhammakahāo, the sixth Aṅga of the Ardhamagadhi Canon, refers to the Eighteen Deśī Languages more than once :

(1) Tae naṁ se Mehe Kumāre aṭṭhārasavihappagāra-desībhāsāvisārae. . . . . . . hotthā.[1] Prince Megha was well versed in the Eighteen kinds of Deśī Languages. (2) Tattha naṁ Campāe nayarīe Devadattā nāma gaṇiyā parivasai aḍḍhā. . . . . . aṭṭhārasadesībhāsāvisārayā.[2] In the city of Campā there lived a harlot named Devadattā who was rich. . . . . . (and) well versed in the Eighteen Deśī Languages. Similarly we find references to the Eighteen Deśī Languages in Vivāgasutta, Ovavāiyasutta and Rāyapaseṇiya : Tattha naṁ Vāṇiyagāme Kāmajjhayā nāmaṁ gaṇiyā hotthā. . . . . aṭṭhārasadesībhāsāvisārayā.[3] In Vāṇiyagāma there was a harlot named Kāmajjhayā who was skilled in the Eighteen Deśī Languages. Tae naṁ Daḍhapaiṇṇe dārae aṭṭhārasadesībhāsāvisārae.[4] The boy Daḍhapaiṇṇa was well versed in Eighteen Deśī Languages. Tae naṁ Daḍhapaiṇṇe dārae aṭṭhārasavihadesīpagārabhāsāvisārae.[5] The boy Daḍhapaiṇṇa was well versed in the Eighteen kinds of Deśī Languages.

Then Jinadāsagaṇi in his Niśītha Cūrṇi (7th Century A.D),

also refers to the Eighteen Deśī languages; aṭṭhārasa desībhāsā-***niyayaṁ vā Adhamāgahaṁ.*****[6] or the Ardhamāgadhī language which has the characteristics of the Eighteen Deśī Languages.

Further Udyotanasūri, the author of the Kuvalayamālā (778 A.D.) not only refers to the Eighteen Deśī Languages, but also enumerates them by illustrating in brief the colloquial format of each of them as observed by prince Siridatta in the narrative:

Iya aṭṭhārasa desībhāsāu pulaiūṇa Siridatto,

Aṇṇāiya pulaeī Khasa-pārasa-babbarādīe[7].

Having observed these Eighteen Deśī Languages, Siridatta observed a few other ones like Khasa, Pārasa, Babbara etc., The following are the names of those provincial traders whom Prince Siridatta heard speaking in the market place:

Gollae, Majjhadese, Māghae, Antave, Kīre, Dhakke, Sendhave, Marue, Gujjare, Lāḍe, Mālave, Kaṇṇāḍae, Tāie, Kosalae, Marahaṭṭhe, Āndhe,[8] Thus the author illustrates only sixteen languages; and according to A.Master, the two missing Deśī Languages are possibly Oḍra and Drāviḍi.[9]

Moreover Cāmuṇḍarāya, the author of the Kannada Cāvuṇḍarāya Purāṇa (978 A.D.), refers to the Eighteen languages. He, however, does not call them Deśī. The contextual reference is to the Bharatakhaṇḍa consisting of countries like Trimāgadha, Lāṭa, Vatsa, Gauḍa, Mahārāṣṭra, Karduka wherein lived people speaking eighteen languages : "Trimāgadha : Lāṭa Vatsa, Gauda Mahārāṣṭra, Karduka lakṣaṇamappaṣṭadāśa bhāṣājanaparivṛta Ṣaṭkhaṇḍa- Bhāratamaṁ. . . . . ."[10]

Lastly Bhaṭṭākalaṅkadeva, while commenting on the opeining verse of his Karnataka Śabdānuśāsanaṁ, a grammatical work in Sanskrit (1604 A.D.)[11], refers to the Eighteen Great languages together with seven hundred dialects. It is interesting to note here

that the author does not call the eighteen languages Deśī but Mahā (great) and at the same time he tells that they are well known in (Jaina) scriptures. In fact we do not find any reference to the 'Eighteen Great Languages' in any of the Jaina canonical works. The opening verse of the said work is as follows:

Namaḥ Śrī Vardhamānāya viśvavidyāvabhāsinī,

Sarvabhāṣāmayī bhāṣa pravṛttā yanmukhāmbujāt.

The author's own commentary runs as follows:

Sarvāḥ samastāḥ Karṇāṭkāndhramagadhamālavādīnānājanapadavikalpaiḥ nānātvaṁ prāptāḥ. . . . .Sarvabhāṣāḥ pravacanaprasiddha aṣṭadaśamahābhāṣāḥ Saptaṣata Kṣullakabhāṣāḥ ca iti arthaḥ. All languages mean those that are spoken in the varios countries like Karnātak, Āndhra, Magadha, Mālavā etc., They are those Eighteen Great Languages well known in Āgamas and Seven hundred dialects.

A close scrutiny of all these references to the Eighteen languages, Deśī or otherwise, would yield us the following points:

(i) All the above noted works whic contain references to the "Eighteen Languages, Deśi or otherwise, are Jain works. The earliest work is the Nāyādhammakahāo (400 B.C.)[12] and the latest one is the Karṇāṭaka Śabdānuśāsanaṁ (1604 A.D.).

(ii) All the canonical works, the exegetical work viz., Nisitha Cūrṇi and the Kuvalayamālā contain the reference as 'aṭṭhārasadeśībhāṣā', the Eighteen Deśī Languages.

(iii) In the Kuvalayamālā the author also enumerates these languages. Actually he enumerates, of course by illustrating them, only sixteen which include the Dravidian too. Hence it is clear that the list is arbitrary and the author is trying to adhere to the number Eighteen which by his time had duly acquired traditional or conventional importance the ultimate

source of which seems to be the Ṇāyādhammakahāo.

(iv) Cāmuṇḍarāya does not call the Eighteen Languages of his reference Deśī. The context of his reference is the narration of the Ādipurāṇa. And hence he obviously sticks to the traditional number Eighteen in this respect.

(v) Bhaṭṭākalaṅka does not qualify the Eighteen Languages of his reference by 'Deśī' but by 'Mahā' calling them Eighteen Great Languages. Yet he openly announces that they are well known in the Āgamas. Thus he too adheres to the traditional number Eighteen and, at the same time tries to provide rather a true linguistic picture of the country of his time by adding to it the seven hundred dialects.

To conclude, during the period round about hte composition of the Ṇāyādhammakahāo (400 B.C.) there must have existed some eighteen regional languages. Unfortunately we have no evidence to show which actually they were. To be well versed in the Eigheen Deśī Languages was a matter of proud accomplishment in those days. The number of Deśī Languages and the context of accomplishment were taken up as a tradition and were repeated in later canonical works like Vivāgasutta, Ovavāiyasutta and Rāyapaseṇiya. Jinadāsagaṇī however refers to the Eighteen Deśī Languages in the linguistic context i.e, while discussing the nature of the Ardhamāgadhī language. Cāmuṇḍarāya obviously adhers to the same number of traditional importance. So also does Bhaṭṭākaḷaṅka, but he tries to give a realistic touch to his statement by adding to it Seven hundred dialects.[13] It is Udyotana who not only attempts to enumerate the Eighteen Deśī Languages but also illustrates them. But we cannot take Udyotana's list as wholly and truly reflecting the linguistic picture of the contemporary society. Because the number of the regional languages, making allowance for the inclusion of the Dravidian too, in 878 A.D., could not be the same as it was in the days of the Ṇāyādhammakahāo. It must

have been a large one. Hence we can say with certainity that Udyotana too adhers to the same number of traditional importance. But the true value of this dated author's list lies in its illustrating the colloquial format of the Sixteen Languages, the galaxy of specimens of which can rarely be found elsewhere.

Thus the number Eighteen which formerly denoted the Deśī languages in the early literature of the Ardhamagadhi Canon, has been adhered to by the later Jaina authors in Prakrit, Sanskrit and Kannada. And this number it appears was keeping for long its hold on the Kannada people to such an extent that there has come down in the Kannada language an idiom known as Hadineṇṭu Jātigaḷu,[14] eighteen castes, possibly indicating thereby that at some juncture of the cultural history of Karnatak the importance of the numerical group of languages has been replaced by that of the same group of castes.

■

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2. Ibid, 1.3, Suttāgame I, p.987.
3. Vivagasutta 1.2, Suttagame I, p.1249.
4. Ovavāiyasutta, Suttāgame II, Gudgaum 1954, p.32.
5. Rāyapaseniya, Suttāgame II, p.102.
6. Vide Intro. to Pāia Sadda-Mahaṇṇavo, Varanasi 1963, p.34.
7. Kuvalayamālā I, Singhī Jain Series, 45, Bombay, 1959, p.153.
8. Ibid, pp.152-153.
9. (i) For this and other details on the subject vide Dr.Upadhye's Notes, Kuvalayamālā II, Singhī Jaina Series 45, Bombay 1970, pp.144-145, (ii) I may add here that the Babbaras are the northerners, mentioned as Varvaras, in the Sanskrit Purāṇas. Vide Concordance of Purāṇa-Contents, Hoshiyarpur 1952, p.29.
10. Cāvuṇḍarāya Purāṇa, Bangalore, 1928, p.20.
11. Karnataka Śabdānuśāsanaṁ (With commentary of the author), Ed.R.Narasimhachar, Bangalor 1923.
12. I have taken here the approximate date of the First Redaction of the Canon.
13. This number too might have an importance of some tradition.
14. According to Shri S.B.Joshi, this idiom is connected with the Agastya legend in the Tamil tradition. Vide Karṇātaka-Sanskritiya Pūrvapīṭhike I, Dharwar 1967,; p.64.

48

GĀHĀSATTASAĪ

The Gāhāsattasaī (Gāthāsaptaśatī) is one of the most valuable works of ancient Indian literature. It can also be said to have been the first to represent the ancient Indian forlk-poetry. From an excessively large number of verses composed in the Māhārāṣṭrī Prakrit and in the gāhā (āryā) metre by different numerous poets, Hāla (Sātavāhana), a king of the Āndhrabhaṛtyas, selected only seven hundred, edited them and presented them in the form of an anthology under the title Sattasaī or Gāhāsattasaī. Of these several bear the name of Hāla himself.[1]

Hāla (Sātavāhana) was the 17th King (C.1st century A.D.) in the line of the Āndhrabhṛtyas, who ruled in the Dakṣiṇāpatha (Southern India). He was proud of, and partial to, the Prakrit language. Himself a poet, he had in his heart a soft corner for poets. Being of an amorous disposition, he had a life of pleasure and liberally extended patronage to literature and writers. Eminent Poets like Pālitta (Pādalipta) flourished in his court. While collecting these gāthās, he is said to have paid a large amount of money for some of them.

At first this anthology of Prakrit verses was called Gāhākoso (Gāthākośa), It contained about 400 gāhās.[2] By the 10th-12th centuries A.D, the number of gāhās increased to 700;[3] hence the anthology began to be called Sattasaī or Gāhāsattasaī. The boost in the number of gāhās and the change in the title of the anthology

gave rise, among some scholars, to a short- lived controversy about the Gāhāsattasaī (Gāthāsaptaśatī) being quite different from the Gāhākogo.[4] The Gohasattasaī first appeared in print in India in 1911.[5] But the great Indologist, A.Weber, had edited and presented its complete German Edition as early as 1881.[6]

The literary and cultural value of the Gāhāsattasaī is unique. Each gāhā in it is a muktaka, an independent lyrical verse complete in itself. Composed by folk-poets or after the pattern of folk-songs,[7] these gāhās evince a lovable style, precise and homely, easy and natural. Most of these gāhās depict the joys and sorrows of the love-life of the village people. The scenes, situations and experiences reflected in these gāhās could occur in anybody's life. Hence they invariably strike a sympathetic chord among listeners or readers of any clime and time. The natural grace and sweetness of the Prakrit language have imparted to these gāhā a special charm. The main sentiment of the gāhās being love, we find throughout the anthology a lively vein of lyricism, charm and literary beauty. The suggested sense, which is hardly found anywhere in such a fine form and manner, has made these gāhās immortal. Soft to the voice and pleasant to hear, these muktakas would scarcely spare the hearts of listeners or readers. For all these reasons, they won considerable popularity among scholars as well as laymen. In course of time, they had gained the status and fame of aphorisms (subhāṣitas). More than 18 commentaries have been written on this anthology by different scholars at different times. Rhetoricians picked up from it a number of gāhās for illustrating rasas and alaṅkaras. It was seriously imitated in Sanskrit, Hindi, Gujarati etc., but with little success. It has been also translated into several Indian languages and some Western Languages like German and English.

Weber's German prose translation of the Gāhāsattasaī is held to be as good as its critically reconstituted text. Then M.Winternitz, in his History of Indian Literature, Volume III, Fasciculus I, translated a few of the gāhās from it into German, the English translation of which was presented later by Miss

H.Kohn in the Calcutta Edition of the volume.[8] Similarly, a few other writers of the History of Sanskrit Literature gave an English translation of some of the gāhās by way of specimens. A complete English translation, in prose, of the Gāhāsattasaī was presented for the first time by Prof.Radhagovind Bhasak in his English edition of the work published recently in 1971.[9]

I have been an admirer of the Gāhāsattasaī ever since I was acquainted with it. As I taught during the academic years 1961-62 and 1962-63, its first two centuries of the gāhās, the text prescribed for the final year of the Degree Course of Karnatak University, I translated them into English prose.[10] And it hardly needs to be reminded that the translation sounded prosaic and also often needed the help of a commentary for fully understanding the suggested sense and other nicities of the original text. Since then I had nourished an ardent desire in my mind to translate these gāhās in such a way that they would require very little help from a commentary and would strike a balance between fidelity and creativity, between interpretation and objectivity.[11] Such translation, surely, could not be literal. And as I experimented in this direction, I found free verse, or rather free quartain[12] is the right medium.[13] The following is my translation of some of the gāhās in the Gāhāsattasaī:[14]

(1)

pasuvaiṇo rosāruṇapaḍimāsaṁkaṁtagorimuhaaṁdaṁ /
gahiagghapaṁkaaṁ mia saṁjhāsalilaṁjaliṁ ṇamaha // (1-1)

Ṣalutations to Paśupati's cupped palms
Filled, at dawn, with the twilight-offer of water
Wherein's reflected Gauri's jealous red moon-like face
Resembling the red lotus held in worship!

(2)

amiaṁ pāuakavvaṁ paḍhiuṁ souṁ ca je ṇa āṇaṁti /
kāmassa tattatattiṁ kuṇaṁti te kaha ṇa lajjaṁti // (1-2)

Prakrit poetry, verily, is like nectar;

Those who know not how to recite or listen to it,
Yet discuss aloud the philosophy of love;
Are they not ashamed? I do wonder!

(3)

satta saāiṁ kaivacchaleṇa koḍīa majjhaārammi /
Hāleṇa viraiāiṁ sālaṁkāraṇa gāhāṇaṁ / (1-3)

From a huge heap of ten million gāhās,
Selecting seven hundred only with a poetic core,
King Hāla Sātavāhana, the dearest to poets,
Compiled this wonderous Gāhāsattasaī.

(4)

ua niccalaṇipphaṁdā bhisiṇīvattammi rehai valāā /
ṇimmalamaragaabhāaṇaparitṭhiā saṁkhasutti vva // (1-4)

Behold! There sits alone a female crane:
Silent and motionless on that green lotus-leaf,
Looking a monster-conch milky as it were,
Placed on an emerald plate glowing and rare!

(5)

kiṁ ruasi oṇaamuhī dhavalāaṁtesu sālichettesu /
hariālamaṁḍiamuhī naḍi vva saṇavāḍiā jāa // (1-9)

Looking at the paddy-fields turning white Space,
Why do you weep so, casting your face down?
There remains a hemp-field like an actress, lo,
Her face besmeared with yellow orpiment!

(6)

kiṁ kiṁ de paḍihāsai sahīhi ia pucchaiāi muddhāe /
paḍhamuggaadohaliṇīa ṇavara daiaṁ gaā diṭṭhī // (1-15)

"What are the objects of thy longing now?"
Friends asked the young woman in her first pregnancy.
The blushing innocent one did'nt open her lips or ponder;

But just cast a loving look at her husband there!

(7)

aliapasuttaa viṇimīliaccha de suhaa majjha oāsaṁ /
gaṁḍaparicuṁvaṇāpulaiaṁga ṇa puṇo ciraissaṁ // (I-20)

By feigning asleep tire not thy eyes in vain;
Make me room a little to be by thy side,
Ah! Here are prickles on tny cheek so lightly kissed;
By my heart, darling, I will not tarry again!

(8)

kallaṁ kira kharahiao pavasihai pio tti suvvai jaṇammi /
taha vaḍḍha bhaavaī ṇise jaha se kallaṁ cia ṇa hoi // (I-46)

'My husband is to travel away tomorrow'
Is the news outside afloat; Ah! He's stone-hearted.
O revered Night, I pray, lengthen thyself
To the extent that morrow does't turn up for him!

(9)

vajjavaḍaṇāirikkaṁ paiṇo souṇa siṁjiṇīghosaṁ /
pusāi karimarīe sarivaṁdiṇaṁ pi acchīṁ // (I-54)

Hearing the bow-string-twang excelling the thunderbolt,
The captive woman marked it as her husband's own !
Puffed up with joy at the close of calamity,
She wiped away tears of her co-captives too!

(10)

dakkhiṇṇeṇa vi eṁto suhaa suhāvesi amha hiaāṁ /
nikkaiaveṇa jāṇaṁ gao si kā ṇivvuī tāṇaṁ // (I-85)

Out of courtesy, O favoured one, you came to me today;
And yet it gives me so much pleasure,
What vast bliss must they[15] be enjoying, they
Whom you approach without any deceit?

(11)

jo tiā ahararāo rattiṃ uvvāsio piaameṇa /
so ccia dīsai gose savattiṇaaṇesu saṁkaṁto // (II-6)

The red colour she had put to her lovely lips
Was wiped off the previous night by her spouse;
But the next morn she, the buoyant, did find it
In the co-wives' eyes as fully reflected!

(12)

kamalāarā ṇa maliā haṁsa uḍḍāviā ṇa a piuccha /
keṇa vi gāmataḍāe abbhaṁ uttāṇiaṁ chūḍhaṁ // (II-10)

Of the lotus-beds none is crushed not faded:
Amongst the numerous swans not one is fled;
In our village lake, O my paternal aunt,
The sky is thrown supine by some gallant!

(13)

ajja vi vālo Dāmoaro tti ia jaṁpie Jasoāe /
Kaṇhamuhapesiacchaṁ ṇihuaṁ hasiaṁ vaavahūhiṁ // (II-12)

Fonding her son warmly mother Yaśodā said:
"My Dāmodara is a child even to this day."
The gopis hidden aside cast mutual looks
And wondering smiles as they looked askance!

(14)

ṇaccaṇasalāhaṇaṇihena pāsaparisaṁṭhiā ṇivuṇagovī /
sarigoviāṇa cuṁvai kavolapaḍimāgaam Kaṇhaṁ // (II- 14)

Feigning to appreciate the dancing gopis, there
Gently advances another gopi artful and clever,
And while whispering praises, she also kisses
Kṛṣṇa's image mirrored on their glossy cheeks!

(15)

ahaaṁ lajjāluiṇī tassa a ummaccharāi pemmāṁ /
sahiāaṇo vi ṇivuṇo alāhi kiṁ pāarāeṇa // (II-27)

I am so very bashful, you know it well;
And my spouse's love vehement by far;
Friends are all quite clever and quick;
Hence dye not my feet, away with the red lac!

(16)

sāloa ccia sūre ghariṇī gharasāmiassa ghettūṇa /
ṇecchaṁtassa vi pāe dhuai hasaṁti hasaṁtassa // (II-30)

The clever house-wife, as the sun's yet to set
Holds her husband's feet against his will
And washes[16] them well with a light smile;
He too knowing her will, smiler as well!

(17)

uddhaccho piai jalaṁ jaha-jaha viralaṁgulī ciraṁ pahio /
pāvāliā vi taha-taha dhāraṁ taṇuaṃ pi taṇuei // (II-61)

The traveller drinks from the cup of his palms
With eyes uplifted and chinks of fingers laxed;
And the maiden at the water-stall responds at will
By making the thin pitcher-stream thinner still!

(18)

jhaṁjāvauttiṇagharavivarapaloṭṭaṁtasaliladhārāhiṁ /
kuḍḍalihiohidiahaṁ rakkhaī ajjā karaalehiṁ // (II-70)

Deranged by gale is the cottage-thatch;
Torrential rains soon rush in streams;
With hasty palms does the house-wife protect
Counts of husband's journey marked on the wall!

(19)

bhama dhammia vīsaddho so suṇaho ajja mārio teṇa /

Golāadaviadakudaṁgavāsiṇā dariasīheṇa // (II-75)

Move about with free mind, O pious man,
The fear of that dog is no more now;
The haughty lion in the horrid thicket
On the Godāvarī bank finished it off today!

(20)

vahuso vi kahijjaṁtaṁ tuha vaaṇaṁ majjha hatthasaṁdiṭṭanaṁ /

ṇa suaṁ ti jaṁpamāṇā puṇaruttasaaṁ kuṇai ajjā // (II-98)

I told thy wife four or five times indeed
Thy message sent with me the other day;
"It isn't clear, I could'nt hear!" saying so
She made me repeat it a hundred times!

(21)

pāsāsaṁkī kāo ṇecchai diṇṇaṁ pi pahiaghariṇīe /
oṇattakaraaloaliavallaamajjhaṭṭhiaṁ piṁḍaṁ // (III-5)

The traveller's wife for husband's early return
Offers bending adown the ball of oblation;
Around it drops a bracelet from the wasted wrist
But the crow taking it for a snare touches it not!

(22)

caṁdasarisaṁ muhaṁ se sariso amaassa muharaso tissā /
sakaaggaharahasujjalacumvaṇaaṁ kassa sarisaṁ se // (III-13)

The face of my beloved looks like the full moon atop!,
And the juice of her mouth is like nectar-drop!
But what would te kiss, speedily wrought
By grasping her curly locks, be like, I know not!

(23)

ekkekkamavaivedhaṇavivaraṁtaradiṇṇataralāṇaṇāe /
tai volaṁte vālaa paṁjarasauṇāiaṁ tīe // (III-20)

As you went away that day, O simpleton,
She moved to each chink on the fence around
And stard far with eyes so tremulous
In the manner of a bird that is kept in a cage!

(24)

paisaṁbharaṇapaloṭṭaṁtavahadhāraṇivaabhīiae
dijjai vaṁkaggīvai dīvo pahiajāae // (III-22)
With fear that the lamp would be put off
By the tears streaming with the thought of her spouse,
The traveller's wife with all precaution
Hands it over with her face turned away!

(25)

tā majjhimo ccia varaṁ dujjaṇasuaṇehi dohi vi ṇa kajaṁ /
jaha diṭṭho tavai khalo tahea suaṇo aīsaṁto // (III-27)
It's better, friend, to get a common spouse!
A good or a bad one is of no use, be sure:
The bad one's company is too troublesome
And the good one's, you know, is hardly found!

(26)

savvassammi vi ḍaḍḍhe taha vi hu hiaassa ṇivvui ccea /
jaṁ teṇa gāmadāhe hatthāhatthiṁ kuḍo gahio // (III-29)
Almost the whole village was suddenly on fire;
All that belonged to me was burning around;
But what immense pleasure rushed to my mind,
As we[17] both took the pitcher of water from hand to hand!

(27)

vevirasiṇṇakuraṁguliparīggahakkhaliaelehaṇīmagge /
sotthi ccia ṇa samappai piasahi lehammi kiṁ lihimò // (III-44)
From the pen that oft slips through the fingers
Trembling and sweating for reasons scrupulous,

Not even the first two letters come down in order
What more, friend, can I write in this letter?

(28)

māṇosahaṁ va pijjai piāī māṇaṁsiṇīa daiassa /
karasaṁpuḍavaliuddhāṇaṇāī mairāī gaṁḍūso // (III-70)

Raising up, with support of both the palms,
The beloved's face cast down in sulky hush,
He puts a mouthful of wine between her lips
Which she takes for a cure for sulking and gulps anon!

(29)

daḍhamūlavaddhagaṁṭhi vva moiā kahavi teṇa me vāhu /
amhehi vi tassa ure khutta vva samukkhaā thaṇaā // (III-76)

In manner of undoing the hardest known knot,
Did my lover free my arms in ardent embrace!
Then I too in willing feat pulled out my breasts
So very deeply dug in his wide warm chest!

(30)

āsāei pariaṇaṁ parivattaṁtīā pahiajāāe /
ṇitthāmuvvattaṇavaliahatthamuhalo valaasaddo // (III-83)

The traveller's wife, quite pale and emaciated
Lies on the bed as does a hopeless patient;
But the sound of bracelets from a casual side-turn
Brings a beam of hope on the attendants' faces!

REFERENCES AND NOTES

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1. The names of all the authors of these verses are not known. The later commentaries on this anthology, however, mention their names for each separate couplet. But these commentaries differ considerably about these names and, hence, are not reliable.
2. A.Weber finds that only 430 gāhās occur in all the six recensions of the Gāhāsattasaī. Hence these gāhās may have hence the contents of the Gāhākaso.
3. Each gāhā being independent and a complete whole, there was ample scope for interpolations. And when the number of the gāhās rose to 700, the anthology was called Sattasaī. Later, this number rose to nearly 1,000. Yet the anthology is popularly known as Gāhāsattasaī (Gāthāsaptaśatī).
4. Vide Introduction to the Hindi Gāthāsaptasatī by Narmadeshwar Chaturvedi, Chowkhambā Vidyābhavan Sanskrit- Series No.55, pp.13-16.
5. Edited by Pandit Kedarnath and Vasudev, Bombay, 1911.
6. Das Saptaśatakaṁ des Hāla, Leipzig, 1881.
7. The gāhās of the Gāhākoso, which claim great antiquity, can be said to have been composed by folk-poets, and the

later ones by the classical poets after the folk pattern.

8. (i) The only authorised translation into English, published by the University of Calcutta, 1959.

(2) After this paper was completed, I learnt that two more editions of the Gāhāsattasaī have just come out; one from Ahemedabad (Prakrit Text Society) and another from Udaipur.

9. Bibliotheca Indica, No.295, The Asiatic society, Calcutta, 1971.

10. Then I also translated them into Kannada prose.

11. The Poet-translators' Workshop at Bhopal, organized by the National Sāhitya Academy, declared that such translation is really effective: News item, The Times of India, 13-9-1976.

12. As I would call it so.

13. I also carried on such experiments in Kannada (my mother tongue) and translated a pretty good number of gāhās after this ideal.

14. I have followed here in the transcript the text of the gāhās as found in Weber's Leipzig edition of 1881.

15. They – other wives.

16. In those days there was a custom that, after washing one's feet in the evening, one should not go out. The shrewd house-wife thus prevented her husband from going to another woman, possibly another wife, then staying at her parents' in the same village.

17. We – my lover and I, endeavouring to quench the fire.

* I am grateful to Prof.A.Menezes (Karnatak University) who read the tranlation of these gāhās and gave me some suggestions.

49

NĀGAVARMA AND THREE AND-A-HALF LANGUAGES

Nāgavarma, the author of the earliest available Kannada work on prosody viz, the Chandoṁbudhi (c.900 A.D.), states in the context of his discussion on 'vṛttas' that languages of the fifty-six regions (viṣayas) such as Tamil, Telugu, Kannada etc., have been born of three and-a-half languages viz., Sanskrit, Prakrit, Apabhraṁśika and Paiśācika: "Saṁskṛtaṁ Prakṛtaṁ Apabhraṁśikaṁ Paiśācikamemba mūruvare bhāṣegaḷoḷ puṭṭuvavellaṁ (Drāviḍāndhrakarṇāṭakādi ṣaṭpaṁcāśat) sarvaviṣaya bhāṣājātigaḷakkuṁ."[1]

I propose to examine the linguistic value and significance of this statement which has exercised for long the minds of several scholars in varied ways : Kittel, the editor, does not try to weigh this statement in its linguistic perspective, but he passes a remark that Nāgavarma probably called the Paiśācika a half language because it was spoken only by barbarous tribes.[2] The late M.M.R.Narasimhachar finds "the large infiltration of Sanskrit" into the Dravidian languages,[3] but does not make any reference to the statement. Prof.H.P.Nagarajaiah takes the statement to be very interesting from the linguistic point of view because a happy attempt at the linguistic division of the country was made in the poet's time whether the fifty-six languages including, Kannada etc.,

were born of the three and-a- half languages or not[4]. Shri P.G.Kulkarni takes the statement into consideration and observes that the borrowal of Sanskrit words into the South Indian languages has led to the belief that all these languages are born of Sanskrit.[5] Shri S.B.Joshi takes note of the statement and calls it as the outcome of the author's belief based on the fact of excessive borrowal of Sanskrit and Prakrit words.[6] Dr.V.R.Umarji rather forces this statement of Nāgavarma in support of his thesis that Sanskrit is the mother of all the Indian languages and Paiśācī the immediate source of Kannada.[7] Thus no serious attempt has been so far made to bring out the linguistic value or significance of the statement under discussion.

Now an analytical view of Nagavarma's statement holds out to us a three-fold problem:

(i) Languages like Tamil, Telugu and Kannada are born of Sanskrit, Prakrit, Apabhraṁśa and Paiśācī.

(ii) The daughter-languages (bhaṣājātigaḷ) including Tamil, Telugu and Kannada are fifty-six in number spoken in fifty-six countries.

(iii) One of the mother-languages is a half language.

Nāgavarma, of course, does not enumerate the fifty- six countries or languages, nor does he specify with reasons which is a half language - a queer numerical expression ever recorded in respect of a language. It is the commentators that try to enumerate the fifty-six countries. Kittel reproduces these lists and observes that they do not contain complete enumeration and also that great arbitrariness is shown in enumerating these countries as the lists provided by the different commentators are not at all identical, but several countries in one list are substitued by others in the another one.[8] The following is the incomplete list of the fifty-six countries:

Aṅga, Āndhra, Ārya, Ekapāda, Oḍra, Karṇāṭa, Kaḷiṅga, Kāmboja, Kāśmīra, Kāḷava, Kuntala, Kukura, Kuraṅga, Keraḷa, Koṅkaṇa, Koṅga, Koraha (Mahākoraha), Kollāḷa, Gāndhāra,

Gurjara, Gauḷa, Ghoḍamukha, Cola, Cīna, Turuṣka, Tuḷuva, Teluga, Draviḍa, Nepāḷa, Pallavaka, Pañcāḷa, Pāṇḍya, Pāriyātraka, Bangāḷa, Barbara, Bāhlika, Beḷava, Bhoṭa, Magadha, Madhya, Malaha (Maleya), Maleyāḷa, Mahārāṣṭra, Mārava, Māḷava, Lambakarṇa, Lāḷa, Lubdhaka, Vaṅga, Siṅgaḷa (Siṁhaḷa), Sindhu (Saindhava), Siṁhvaṇa (Siṁhvaṇa), Strīdeśa, Hammīra and Haiva.[9] The following are the countries that are substituted:

Amaraka, Kāṁboja, Karāḷa, Kirāta, Kuru, Koḍagu, Kośala, Karpūra, Kharpara, Mraiṭi, Cerri,. Jālāndhara, Turukāṇya, Trigarta, Dvaipa, Niṣadha, Pāṭāla, Barama, Ballāḷa, Boraṭa, Matsya, Māḷa, Muru, Mleccha, Yavana, Varāḷa, Vācāla, Vidarbha, Śūrasena, Saurāṣṭra, Sauvīra, Hūṇa and Haihaya.[10]

The complete list however is the Tamil one. Of course, it is the Kannada version of the original Tamil:

Aṅga, Aruṇa, Avanti, Āndhra, Lāṭa, Oḍḍiya, Karusa, Kaḷiṅga Kaṇada, Kaṁnāḍa, Kāsa, Kāśmīra, Gāndhāra, Kāmboja, Kirāta, Kurugu, Kuḍaga, Kuntaḷa, Kuru, Kulinda, Gūrjara, Kekaya, Keraḷa, Koṁkaṇa, Kolla, Kośala, Śeka, Sauvīra, Sāḷva, Siṅgāḷa, Sindhu, Cīna, Sūrasena, Coḷa, Conaga, Drāviḍa, Tuḷuva, Teṅgaṇa, Niḍāda, Nepāḷa, Babbara, Pallava, Pāñcāla, Pāṇḍiya, Pulinda, Poḍa (Boḍa), Magadha, Matsya, Marāḍa, Maleyāḷa, Māḷava, Yavana, Yugandhara, Vaṅga, Baṅgāḷa and Vidarbha.[11]

The idea or concept of the division of the countries into fifty- six units was not limited to Karnatak or South India alone,[12] but is was found in other parts of ancient and medieval India too. Dr.D.C.Sircar devotes a special chapter to the Account of Fifty- six Countries in his 'Studies in the Geography of Ancient and Medieval India.'[13] I may summaries below the relevant parts of his studies and findings on this topic which would be of considerable interest and use to us:

The 'Ṣaṭpañcāśat Deśavibhāga' (Fifty-six Divisions of the

Country) is a manuscript of a small work, a part of the Śaktisaṅgamatantra' (c.17th century A.D.), which belongs to the gazetteer literature in Sanskrit. Actually the work gives an account of the fifty-six countries lying in and on the boarders of India. Similar lists are found in some other medieval Tantric texts. The 'Sammohatantra' (c.1450 A.D.) contains two lists of fifty-six countries. The importance of the number fifty-six is not easily determinable. This number is found adhered to in a few other works of the class. The earliest work containing a list of fifty-six countries seems to be the 'Candragarbhasūtra' composed or reedited (not later than 566 A.D.) in Central Asia. Hence, it is possible that the importance attached to the number fifty-six is essentially foreign.

Now scrutinizing Nāgavarma's statement in the light of the nature of the commentators' lists of fifty-six countries and the findings of Dr.Sircar's Studies, I may deduce the following points:

(i) The commentators add arbitrarily varied lists of fifty-six countries. That means they do not take Nāgavarma's statement as based on linguistic or historical facts. Moreover the names of the countries in these lists represent all the families of languages in India viz., Aryan, Dravidian and Austro- Asiatic. Even some foreign countries like Turuṣka, Cīna, Siṁhala etc. are included in them. Hence it cannot be accepted that among the fifty-six languages those like Tamil, Telugu, Kannada etc. belonging to one family could be derived from Sanskrit, Prakrit, Apabhrṁśa and Paiśācika belonging to another. Hence Nāgavarma's statement has no linguistic value from the point of view of derivation.

(ii) To denote the linguistic divisions of the country, Nāgavarma adopted the number fifty-six from some tradition which was known to hs commentators also.

(iii) This tradition was prevailent in different parts of ancient and medieval India commencing from about 566 A.D. but possibly having its roots outside India.

Now taking up the last fold of the problem of Nagavarma's statement, that the mother languages viz., Sanskrit, Prakrit,

Apabhramsa and Paiśācī, being counted as three-and-a half languages, it appears from its place in the serial order that the Paiśācī, the last one, is denoted as a half language. That the number three and-a-half has been a puzzling one is known by the fact that in one of the manuscripts it is replaced by four : "caturbhāṣe" as noted by Kittel.[14] Then Kittel observes, as already noted, that Nāgavarma called Paiśācī a half language probably because it was spoken only by barbarous tribes. But how could Kittel afford to ignore that Guṇāḍhya composed his Bṛhatkathā in the Paiśācī language? Moreover like Apabhraṁśa the Paiśācī is an equally important Prakrit dialect enumerated by Prakrit grammarians. The Buddhist Sthaviras of the Vaibhāṣika school used Paiśācī[15] Rājaśekhara gives to Paiśācī, a place of equality along with Sanskrit, Prakrit and Apabhraṁśa and observes that the Paiśācī has flavorous composition:[16] 'Sarasavacanaṁ Bhūtavacanaṁ'[16] Rājaśekhara also tells that the people of Āvanti, Pāriyātra and Daśapura take interest in Paiśācī.[17] And it is so very interesting to know that Rājaśekhara presents an ideal picture of a poetic concert at the King's court where Paiśācī is treated equally with Sanskrit, Prakrit and Apabhraṁśa, as the poets of these four languages are seated to the North, East, West and South respectively.[18] Pischel observes that Paiśācī was so much peculiar and independent that it began to be called as the fourth language besides Sanskrit, Prakrit and Apabhraṁśa.[19] With all this on the side of Paiśācī, Kittel's above noted observation appears to be just casual.

Then Dr.Umarji observes: "Paiśācī is considered to be a half language perhaps because it contains about half sounds of the Sanskrit language".[20] But this numerical proportion theory does not stand any more for every Prakrit dialect has considerably less number of sounds than that of Sanskrit. Can we call, then, Apabhraṁśa 'One-third language'?

Then what might have led Nāgavarma to denote Paiśācī as a half language? Really it may not be Nāgavarma's original way of denoting the Paiśāci. Because about some forty years earlier,[21]

Ponna (c.950 A.D.), possibly Nāgavarma's contemporary senior literary figure, also refers, without any specification, to three-and-a half languages: "noḍire pēḷva muruvare bhāṣegaḷaṁ"[22] – indeed the three and a half languages that are told about. Here Ponna too is obviously referring to the four literary languages Sanskrit, Prakrit, Apabhraṁśa and Paisaci. From this it appears that in the tench century A.D, in Karnataka there was in vogue, among the literary circle of poets like Ponna, Nāgavarma etc.,[23] a jargaonized number, 'three and a half' to denote the four prominent literary languages with Paiśācī as a half one. Moreover we do not see, so far my knowledge goes, such queer numerical denotation any where in Sanskrit, Prakrit or any other Indian literature. Paiśācī was called a half language in such literary circles possibly because it was half dead by that time, its literary wealth being buried under the passage of Time[24] and it remained with its formal existence mainly proved and preserved by the Prakrit grammarians.

To conclude, Nāgavarma makes this statement as a prosodian and not a linguistician. To denote all the so called daughter languages or the respective divisions of the country, he uses the number fifty-six following a tradition which prevailed in Karnataka as well in other parts of ancient and medieval India, but the roots of which appear to have been outside India i.e, Central Asia. To denote the so-called mother languages viz., Sanskrit, Prakrit, Apabhraṁśa and Paiśācī, he picks up a jargonized number viz., three- and-a half, a half being used for Paiśācī, that was possibly in vogue in the poet's literary circle. The statement has no linguistic value from the derivative point of view. However, it is significant of the fact that in it Nāgavarma has lightly left behind a contemporary belief that Kannada, Telugu, Tamil etc., are derived from Sanskrit, Prakrit Apabhraṁśa and Paisaci, the prominent literary languages of his time and such belief appears to have taken its root because of the substantial lexical contribution of the latter group to the former one.

■

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1. (i) Ed.F.Kittel, Mangalore, 1875, I, V.67, p.22.

   (ii) The ka suffix in both 'Apabhraṁśika' and 'Paiśācika' in the author's statement does not effect any alteration in the meaning of the two terms. This feature is found more frequently in Prakrit than in Sanskrit. (Vide Pischel, Camparative Grammar of Prakrit Languages, Varanasi 1957.598, p.409). Namisādhu (on Rudraṭa) also uses 'Paiśācika), Nāgavarma too uses these two terms in the same spirit.

2. Op.cit., Intro, p.VII.
3. History of Kannada Language, Mysore, 1934, p.22.
4. Drāviḍa Bhāṣavijñāna, Bangalore, 1966, p.12.
5. (i) Kannada Bhāṣeya Carite, Belgaum, 1967, p.30.

   (ii) In this context, he also quotes the opening verse of Bhaṭṭākalanka's Karnataka Śabdānuśāsanaṁ along with the commentary, but interpretes the phrase 'Sarvabhāṣāmayī Bhāṣā' to mean Sanskrit. It is indeed Ardhamagadhī (Praakrit) in which Mahāvīra preached and from which the (natural) language, the author means to say, originated or which possessed the main features of all languages.

6. Karnataka Saṁskṛtiya Pūravapīṭhike I, Dharwar, 1967, p.153.

7. Kannada Language, Its Origin and Development, Dharwar, 1969, p.87.
8. Op.cit., p.22.
9. Ibid.
10. Ibid.
11. (i) Ibid.
(ii) This list duly agrees with the Tamil one given by Nateshwara Shastri in the Indian Antiquary, Vol.XVI, p.231.
(iii) In the above lists there appear to have crept in some scribal errors or wrong versons like Ceri, Boraṭa, Vācāla, Kāsa etc. I have kept them as they are.
12. As pointed out by the Māhārāṣṭrīya Jñānakosa, Vol.XIII, Poona 1925, under Chappannadeśa.
13. (i) Delhi 1960, pp.66-82. (ii) Space does not permit me to reproduce here the Sanskrit lists of the fifty-six countries. But I earnestly feel that a thorough comparision and study of all such available lists would yield results of varied interests, geographical, historical, linguistic and cultural. Ch.V in A concordance of Purāṇa- Contents, V.I. Series-3 Hoshiyarpur 1952, would also be of ample use for such comparison and study.
14. Op.cit., fn.1, p.22.
15. Vide Pischel, op.cit., p.30.
16. Bālarāmāyaṇa, Benares, 1869, I, 11, p.8.
17. Kāvya-Mimāṁsā, Patna, 1965, X, p.126.
18. Ibid, pp.134-135.
19. Op.cit., p.30.
20. Op.cit., fn.31, p.88.
21. I am aware that the controversy over Nāgavarma's date is not yet finally settled. I have stuck up to c.990, A.D. here.
22. Śāntipurāṇa, Madras, 1929, XII.77.

23. We must not forget that both of these poets are Jain by faith.

24. Guṇādhya's Bṛhatkathā was found in Karnataka at least about 6th century A.D. when it was translated by Durvinīta into Sanskrit and, most probably, also into Kannada.

50

A NOTE ON WHY STUDY PRAKRIT LANGUAGES AND LITERATURE

Language as a medium or vehicle of thought, is said to have developed into its full-fledged phase during the period of Azilian Culture (Upper Palaeolithic or Old Stone age) between 15,000 B.C. to 8,000 B.C, and hence we can say that the Proto-Aryans certainly spoke such a developed language. Then from the commencement of the Second Millenium B.C, the probable days of the arrival of the invading Aryans on the Indian soil, till c.600 B.C, the days of the rise of Jainism and Buddhism, the natural language of the common people or masses was some kind of Prakrit and the literary forms of it, as cultivated and refined by the elite, were the Vedic and Sanskrit. To elucidate the point:

It is interesting to note that Pāṇini (c.700 B.C.) called the language of the Vedic texts Chāndasa. Nowhere in his great grammatic work does he mention the term Sanskrit which is said to have come into currency by the time of the Rāmāyaṇa. Nor does he mention the term Prakrit anywhere in it. The theory that from Vedic descended Classical Sanskrit and from Classical Sanskrit descended Prakrit, is, held to be unscientific, because several linguistic features of the Vedic language are nearer to those of

Prakrit than to the corresponding ones of Sanskrit; and a number of Prakritisms are surprisingly found in the Vedic literature itself. Jules Bloch rightly holds that the oldest language, which was considered sacred, gave a model, but not birth to the latter viz., Classical Sanskrit. Similarly Sanskrit cannot be the basis for Prakrit as it stated by some grammarians and scholars. Hence Prakrit can be interpreted as the natural language of the masses and Sanskrit as the refined or cultivated language of the śiṣṭas the elite, who used it for literary purpose in the early days. Leaving aside the elaborate discussions advanced on this topic by eminent scholars in India and abroad, I may just quote here Dr.P.L.Vaidya's view, presented about two decades ago, in simple but lucid words:

"Prakrit is the oldest and natural language of Indian people, spoken by all from their childhood, out of which Sanskrit, the polished language of the cultured classes has developed. Some of you may feel that this is a startling statement made to magnify the importance of the Prakrit language. Far from it, there are evidences available to prove my statement; and they are culled from the oldest and most reliable works in Sanskrit itself. If you take the Mahābhāṣya of Patañjali (2nd century B.C.), you find the words like goṇā and goṇī, which mean a cow, are mentioned by Patañjali, the great grammarian and champion of Sanskrit, who asks his listeners not to make use of these words, as they are Apabhraṁśa, degraded, and as such unfit to be used by cultural classes at least on sacred occasions like the performance of a sacrifice. But words like goṇī, goṇā, goṇa were so popular and current among the people, that completely banning their use became impossible, and so they made it a rule, recorded by Patañjali himself or by his immediate predecessors, that one must not use such words at least on sacred occasions; yajña-karmaṇi napabhraṁśatavai. Later classicists like Bhartṛhari went a bit further and enunciated a theory that Prakrit words, so numerous and current among the vast population, are incapable of carrying any meaning by themselves, but they do have a meaning through the

medium of Sanskrit only. To make the point clear, they mean to say that words goṇā, goṇī, goṇa do not convey to the listener the meaning of a cow or bull directly, but only through the medium of Sanskrit. Their equation is thus: goṇī = gau. I do not think it requires any elaboration to prove that the natural language of the people of the Āryāvarta at least was Prakrit out of which the polished language Sanskrit has developed."

All this means that when the Vedas were composed by the priestly class, there were also, spoken at home and owing to social strata and tribal groups etc., popular dialects or Prakrit dialects current among the masses. Later classical Sanskrit assumed the status of Vedic and Prakrits continued their further journey until when Mahāvīra and the Buddha picked up an outstanding regional dialect (Ardhamāgadhī or Western Prācyā) for preaching their religious tenets and moral principles to the people at large, as they knew for certain "Na sakkaṃ aṇajjoaṇajja-bhāsāviṇā gāhedum" - "the common man cannot be instructed, taught or explained without the common (spoken) language" (Rayaṇasāra, gāhā 8). This was an important event in the cultural history of India, because a spoken dialect (Ardhamagadhi or Western Prācyā) got for the first time the status of being the medium of religious and ethical preachings and teachings and, hence, had the chance of being cultivated, and the outcome was the appearance of the great Pali and Ardhamagadhi canons and the Pro-canon (of the Digambaras) in later days. But before the appearance of these Canons, Emperor Aśola (300 B.C.) had already addressed his subjects in Prakrit through his well known Rock Edicts inscribed in the Brāhmī script found in the different parts of India even today. Gradually other regional Prakrit dialects such as Mahārāṣṭrī, Śaurasenī, Māgadhi, Paiśācī and lastly Apabhraṁśa also got literary status. And by c.1100 A.D, the spoken Apabhraṁśa gave birth to the Modern Indo-Aryan languages like Hindi, Gujarati, Marathi etc.,

Moreover, the Prakrit speaking Jaina monks and recluses,

who entered South India in two successive streams, one through Kaliṅga and Telugu Country (c.550 B.C.) and the other (c.400 B.C.) reaching Śravaṇabeḷoḷa first and, then moving into the deep South, also gradually picked up the local languages like Tamil, Kannada etc., cultivated them and laid the foundations of their literary forms, in addition to their producing considerable amount of literature in Prakrit in these areas too. The total result was that in Prakrit a vast amount of literature, extending over the period of 1700 years (600 B.C. to 1100 A.D.), from the days of Mahāvīra to those of the birth of the Modern Indo-Aryan languages and even later on was produced in its various forms - Inscriptional Prākṛit, Pāli, Paiśācī, Śourasenī, Māgadhī, Ardhamāgadhī, Māhārāṣṭrī and Apabhraṁśa etc.,

As regards the importance of such vast and varied Prakrit literature, I would rather just quote here my own conclusive reflections on a similar topic already presented elsewhere (Jain Journal, Vol.IV-2):

"Prakrit literature contains a wonderful linguistic, literary and spiritual heritage that has considerably influenced the Modern Indian languages and literature, Aryan as well as Dravidian. It records the noble thoughts and messages of Aśoka, one of the great monarchs of the world. The Canonical Section of Prakrit literature presents some brilliant chapters in the history of human thought. They may said to be Ahiṁsā (non-violence), Syādvāda or Anekāntavāda 'the principle of non- absolutism) and Gṛhastha-dharma (an ideal Code of Conduct for the Layman), leading towards individual and social health. This has preserved and propagated such lofty spiritual and ethical ideologies that have helped to nourish among the masses higher values of life and to set for them healthy moral standards. Gandhiji's principle of "Truth and Non- violence" can be said to be a modern fruit of such age-long reflections and teachings by our ancient Saints and Seers, that gradually percolated into our culture through centuries. The society depicted in Prakrit literature, particularly in its narrative and lyrical zones, is more popular and realistic than aristocratic

and artificial. It embodies a mine of information and data that can take us towards more or less a complete religious, social and political picture of India of the period that could notably contribute its worthy mite to the civilization of the world. This means that for the reconstruction of the history of cultural India, Prakrit literature provides rare and significant details. And a good knowledge of our past culture, we should remember, invariably helps us to evaluate our present and plan for the future. Hence the study of Prakrit language and literature is indispensable for us and more so in the present days that are facing deep moral crisis and considerable loss of humanitarian values.

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51

ON THE APABHRAMŚA CHAPTER OF THE ŚABDAMAṆIDARPAṆA

Next to Tamil, Kannada is a very important member of the Dravidian family of languages from the point of view of antiquity, variety and range of its literature. There are found four traditional grammatical works written for this language.

(i) Nāgavarman's Kāvyāvalokana (1144 A.D.)[1] : Composed in Kannada; the first of its five parts is duly devoted to Kannada grammar and is called the Śabdasmṛti. The remaining four parts treat of rhetorics.

(ii) Nāgavarman's Karṇāṭaka-Bhāṣābhūṣaṇa (1145 A.D.) : It is an independent grammatical treatise by the same author, but written in Sanskrit.

(iii) Keśirāja's Śabdamaṇidarpaṇa (1260 A.D.) : It is a thorough Kannada grammar written in the same language.

(iv) Bhaṭṭākalaṅka's Karṇāṭaka-Śabdānuśāsana (1604 A.D.) : It is also a thorough grammatical work on Kannada language, but written in Sanskrit.

All these three grammarians wrote their books under the

influence of Sanskrit grammatical system in similar sūtra style, technical terms etc. : and of these four grammatical treatises two are in Sanskrit. Of the remaining two written in Kannada, the Śabdasmṛti is a concise one. Thus Keśirāja's Śabdamaṇidarpaṇa happens to be a singular full-fledged Kannada grammar written in the same language. Moreover, it is marked out as unique not only among all the grammatical works on the Kannada language, but also in the whole field of Dravidian grammatical treatises. Dr.Burnell observes[1] : "The great and real merit of the Śabdamaṇidarpaṇa is that it bases the rules on independent research and the usage of writers of repute; in this way it is far ahead of the Tamil and Telugu treatises, which are much occupied with vain scholastic disputations."

The Śabdamaṇidarpaṇa is said, by scholars like Dr.Burnell, to have belonged to the Kātantra school of grammar. There is also a good deal of influence of Sanskrit and Prakrit grammars on it. It describes the old Kannada language in 8 chapters. It also embodies the author's own explanatory gloss, called arthavṛtti, on the sūtras which are followed by examples of literary usage. Its 7th chapter is entitled as Apabhraṁśa Prakaraṇa, to which are devoted 47 sūtras[2] that are followed by copious examples. It is proposed to present here a brief study of this chapter with some observations.

Keśirāja in sūtra 256[3] clearly tells us that he is going to teach us the characteristics of tadbhavas, words as derived from Sanskrit into Kannada : Sakkadada tadbhavangaḷa lakkaṇamaṁ kannaḍakke lakṣisi pelveṁ. Yet he calls this chapter Apabhraṁśa Prakaraṇa, possibly after the manner of ancient Indian grammarians and rhetoricians, who looked upon deviations from standard Sanskrit as a sort of deterioration, as Apabhraṁśa. Patañjali (150 B.C.) regarded Prakritic and dialectical terms like goṇā, goṇī, goṇa etc., for gau in Sanskrit, as Apabhraṁśa. Daṇḍin (600 A.D.) noted that in Sanskric works deviations from Sanskrit were called Apabhraṁśa.

Thus the nomenclature of this chapter by the author has a traditional garb of Apabhraṁśa (as deviations from Sanskrit),[4] but practically, as he himself tells us, it treats of the so-called tadbhaves, words as derived or borrowed from Sanskrit.

Then we know, from Keśiraja's introductory verse No.3, that he aimed at writing the Śabdaśāstra (Science of Words); and, hence, he accommodated in this work a chapter on the socalled tadbhava words. He collected a large number of such words from literary works of eminent scholars prior to him and brought them under 47 sūtras. Even a cursory survey of the sūtras and the examples from literary usages following them, would reveal to us that some sūtras (like 258) contain rules of facts underlying the phonological changes in the borrowed words. But many of them (like 283) do not contain any rule, but a mere list of such words. At times a single sūtra (like 281) contains a list of vocalic and consonantal changes of varied types and is followed by a number of examples, some of which hardly standing for the said change.[5] Therefore, we are much more attracted by and feel to concern ourselves with the vast number of borrowed words collected by the author, rather than with the sūtras proper. Such survey would also bring to one's mind the fact that Keśirāja has not strictly adhered to his objective (of teaching the characteristics of words as derived from Sanskrit into Kannada) as declared by him in sutra 256 noted above. A close scrutiny of this chapter from this angle of view leads me to bring broadly the so-called tadbhava words listed in it under the following five headss of classes.[6]

(I) Words which are in their Prakrit forms in toto and at the same time suit the Kannada phonological system and, hence, are generally further found in usage in later literature too[7]:

Sanskrit	Prakrit	Kannada
pāśa	pāsa	pāsa
śira	sira	sira
rāśi	rāsi	rāsi
yogī	jogi	jogi

ākara	āgara	āgara
ṛṇa	riṇa	riṇa
kārya	kajja	kajja
mayūra	mora	mora
svarga	sagga	sagga
jvara	jara	jara

(II) Words which are slightly modified from their Prakrit cognates so as to suit the Kannada phonological system[8]:

Sanskrit	Prakrit	Kannada
Śaṅkā	saṁkā	saṁke
śālā	sālā	sāle
sthāna	ṭhāṇa	tāṇa
śayyā	sejjā	sejje
kakṣa	kaccha	kacce
lakṣaṇa	lakkhaṇa	lakkaṇa
kṣāra	khāra	kāra
ujjvala	ujjala	ujjala
granthi	gaṇṭhi	gaṇṭu

(III) Words which are more prone to have been derived from their Prakrit rather than the Sanskrit cognates:

Sanskrit	Prakrit	Kannada
vyāghra	vaggha	bagga
ṣaṣṭhī	chaṭṭhī	caṭṭi
pṛthvī	puḍhavi	poḍhavi
siṁha	siṁgha	siṁga
pustaka	potthaga	hottage
puṣkariṇī	pukkhariṇī	hokkaraṇe
daṁṣṭrā	dāḍhā	dāḍe
aṅgāra	iṁgāla	iṁgaḷa

saurāṣṭra	soraṭṭha	soraṭa
grāmīṇa	gāmilla	gāvila

(IV) Words, which are (at times almost) in their Prakrit forms, but do not suit well the Kannada phonological system and, hence, are not further found in usage in later literature:

Sanskrit	Prakrit	Kannada
dharma	dhamma	dhamma
yamunā	jaguṇā	jagune
madana	mayaṇa	mayaṇa
pada	paya	paya
yaśodā	jasoyā	jasoye

(V) Words, the phonological modifications of which (from their Sanskrit cognates) suit Kannada, but are not feasible to Prakrit, and hence, are not found in Prakrit in these forms:

Sanskrit	Kannada	Prakrit
prākṛta	pāgada	pāia
pāiya		
pāua		
saṁskṛta	sakkada	sakkaa, sakkaya
mukha	muka, moga	muha
sudhā	sode	suhā
vidhi	bidi	vihi
lakṣmī	lakumī	lakkhī, lacchī
vyādha	biyada	vāha
kathā	kate	kahā
vīthī	bīdī	vīhī
vṛṣabha	basava	vasaha

Now, coming to words under Class I, such words appear to be in the largest proportion amongst the entire stock of the so called tadbhavas collected in this Chapter, because such words could be borrowed from Prakrit with much ease as they suited

the Kannada phonemic structure. It is for this reason that several of such words found a place on the tongue of the masses and are in currency even to this day.

Words under Class II are almost the same Prakrit cognates (as those under Class I), but with a slight or minor phonetic compromise so as to suit the Kannada language. These minor changes are : Words ending in - ā made to end in - e, dropping the aspirate from a syllable, l > l ! etc.,

Words under Class III are very interesting in the sense that they stand nearer to their Prakrit than the Sanskrit cognates. They seem to have borrowed from Prakrit rather than from Sanskrit. In other words they are not tadbhavas (Samskṛtabhavas) but Prakṛtabhavas. Keeping this in view and commending the method of the Telugu grammarians the late M.M.R.Narasimhachar long back proposed[9] to redefine the terms tatsama and tadbhava by dividing such vocabulary in Kannada into four classes:

(i) Saṁskṛtasama (the same as Sanskrit), (ii) Samskṛtabhava (derived from Sanskrit), (iii) Prākṛtasama (the same as Prākṛt), (iv) Prakṛitabhava Cderived from Prakrit. In this context too we can say that Keśiraja has not adhered to his objective declared in sutra 256, for the so called tadbhava words listed by him in this chapter can be brought under three of the four classes noted just above : (i) Sāmskṛtabhava, (ii) Prākṛtasama, (iii) Prākṛtabhava.

Words under Class IV stand before our eyes as a kind of lexical riddles in Kannada. The word dhamma listed by Keśiraja here is also found in some of the early Jaina inscriptions in Kannada.[10] It seems to have fallen out of usage in later days. The word dhamma appears to have been one of the earliest borrowals from Prakrit into Kannada by the Jaina teachers and scholars, who happened to be the earliest cultivators of literary Kannada and also who systematically adopted into and adapted to Kannada Prakritic vocabulary for expressing in that language religious and philosophical concepts and, thus, paved the path for such borrowal for the succeeding generations.[11] Similar is the case of gāhe. We

can call gāde (from gāthā) a late tadbhava in Kannada. Jagune could be nothing but the Prakrit (viz. Ardhamāgadhī) jaguṇā, the process of development of which could be yamunā javuṇā jaguṇā (with v>g). Words with this queer phonetic change are found in some of the Ardhamāgadhī canonical works[12]: avaṭa>agaḍa, nainhava>ṇinhaga, āśrava>anhaga, mahānubhāva> mahāṇubhāga. The Vaḍḍārādhane (one of its manuscripts), which is considerably influenced by its Prakrit sources contains the word jagune.[13] But we hardly come across v>g elsewhere in Kannada literature.

Then we come to an interesting group of three words viz., mayaṇa, paya and jasoye. These are all Prakrit words derived from their Sanskrit cognates by dropping -d- and, then, bringing in 'ya' śruti. This cannot take place in Kannada. To put it in modern linguistic terms, the Kannada Phonotactics cannot admit of it.[14] Because Kannada language, which possesses kaḍa (door), ede (chest), kudi (to boil), kādu (to fight) etc. as its pure native words, cannot afford to drop -d- while borrowing madana, pada and yaśodā from Sanskrit. I think that the words mayaṇa, paya and jasoyā have been picked up by Keśirāja from same Prakrit passage, or passages quoted in some Kannada work[15] which happened to be one of his sources, and they are somehow, listed as tadbhavas under sūtra 270, which describes, among others, d>y. Of course, the words of this class are found in the smallest proportion.

Lastly coming to the words under Class V, we can say that these are the real tadbhavas (Saṃskṛtabhavas), words derived into Kannada from their Sanskrit cognates. These quite differ from those derived into Prakrit. Moreover the words of this class seem to be in smaller proportion as compared with those under Classes I, II or III.

Then there are some words which deserve exclusive observations: It may be pointed out that for some words Keśirāja has not given their right congnates in Sanskrit: bidige is not derived from dvitīya, but from dvitiyaka. Similarly tadige is from tṛtīyaka

and carige seems to be from the Prakrit cariya (-ka). The word naccaṇi as derived from nartakī quite baffles us. Actually, I think, naccaṇi is from the Prakrit naccaṇi (dancing woman) peculiarly developed from naccaṇa (dance).[16] The word jiguḷe is mainly a case of metathesis jalūkā jalūgā jagūlā jiguḷe. The word devva appears to have been borrwed from Prakrit with a semantic change. And lastly, developments in words like gaje and jaṁta (d > j)[17] can be called individual creations arising out of some psycho-physical caprice, or scribal errors crept in at some stage of a manuscript tradition of the concerned literary work.[18]

Now this study of the Apabhraṁśa Chapter in the Śabdanaṇidarpaṇa leads us to the following conclusions: Keśirāja called this chapter Apabhraṁśa Prakaraṇa using the term Apabhraṁśa after the manner of ancient Indian grammarians and rhetoricians. This term stands here for tadbhavas, to which he explicitly refers in surtra 256 and declares there alone his objective of teaching us the tadbhava words as derived from Sanskrit into Kannada. But in practice, in addition to these words (Class V), he also teaches us Prakrit words and words derived from Prakrit (Classes I to IV) besides several other words of complicated nature (discussed exclusively). Of the total collection of words in this Chapter, the Prākṛta and Prākṛtabhavas together far out-number the Saṁskṛtabhavas. The early Jaina teachers and scholars seem to have played a major role in augmenting the Kannada vocabulary by deriving or borrowing words largely into Kannada from Prakrit. Some early Kannada literary works at Keśirāja disposal seem to have embodied weightly quotations in Prakrit. Keśirāja, himself a Jaina scholar, who is also influenced by Prakrit grammar, must have had at least some idea of the influence of Prakrit on the Kannada vocabulary. But he does not express here anything like this, probably because of the grip of Sanskrit grammatical system and tradition on him (as is also found on other Kannada grammarians). Keeping this in view, one could also say that Keśirāja is technically right in calling all these words tadbhava, because of

all of them (except words like naccaṇi) could be taken back to Sanskrit ultimately. Moreover the existence of tadbhavas, in general, in Kannada in such a large number may be said to reflect the resentment of eminent Jaina scholars like Nayasena (1112 A.D.), Nagavarman (1144 A.D.), etc., at the usage of Sanskrit words in the Kannada literary compositions. And lastly, inspite of some descrepancies in the method of treatment in this chapter, Keśirāja stands before our eyes as the first and foremost grammarian to render a notable service to the Kannada grammatical and lexical studies, by collecting and leaving to posterity such a wealth of interesting words borrowed into Kannada from Prakrit and Sanskrit prior to 1260 A.D.

■

REFERENCES AND NOTES

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1. In his Aindra School of Grammarians; vide Prof. Chennakeshava Aiyangar's preface to kesiraja's Sabdamanidarpana, Madras, 1973, p. 2.
2. It may be noted that Bhattakalanka treats of this subject in 22 sutras under Samasamskrta and Tadbhava in pada II of his work, whereas Nagavarman does not at all touch it in either of his two works.
3. All references to the sutras, verses, examples etc, are to thesame Madras–1973 edition.
4. Hence here the term apbhramsa has nothing to do with the linguistic stage (in Middle-Indo-Aryan) or with the literary dialect (in Prakrit) of the same nomenclature. For more details regarding this, vide Intro. to Historical Grammar of Apabhramsa, by Dr. G. V. Tagare, Pune, 1948, pp. 1–15.
5. (i) John Beams has noted such features in Vararuc's method of treatment of the tadbhavas in Prakrit. Vide comparative Grammar of Modern Aryan Languages of India, Vol. I, London, 1972, pp. 136, 1973–1974 etc., (ii) And such features are also found in other Prakrit grammatical works. (iii) Kesiraja seems to have beeninfluenced in this chapter by vararuci's Prakrta Prakasa.
6. The words listed under each class (except class iv) here are to be taken as representative and not exhaustive.

7. (i) Some of these like rasi, rina, kajja, etc., are current even in the spoken idiom of this day.
(ii) To avoid confusion the Kannada e and o are not used here.
8. Some of these like sale, kara, gantu, etc. are current even in the spoken idiom of this day.
9. History of Kannada Language, Mysore 1937, p. 116.
10. Vide : Prakrtisms in Early Kannada Inscriptions, by Dr. B.K. Khadabadi, journal of the Karnatak University, (Humanities), Vol. XXII.
11. See also Dr. A. N. Upadhya's views on this point: "Kanarese Words inDesi Lexicons", Annals of the Bhandarkar Oriental Institute, Vol. XII, pt. 3 pp. 274-84.
12. For details vide Pischel, Comparative Grammar of Prakrit languages, Varanasi, 1957, : 231.
13. Vide Vaddaradhane : A Study, by Dr. B. K. Khadabadi, Dharwad, 1979, p. 247.
14. For detaild on this point vide Kesiraja's Sabhamanidarpana by Dr. J.S. Kulli, Dharwad, 1976, p. 240.
15. It may be noted that in some of the early Jaina classics, like the Vaddaradhane, quotations appear as a part of the taxt itself :
16. Hence nartaki, need not come into picture here.
17. As in words like koli, tamde etc.
18. Beams calls such modifications local corruptions, op. cit., p. 270.